

THE CRITICAL REVIEW.

For JUNE, 1788.

The Parian Chronicle, or the Chronicle of the Arundelian Marbles; with a Dissertation concerning its Authenticity. 8vo. 5s. Walter.

THE Arundelian Marbles have hitherto been regarded as a curious monument of antiquity; containing a chronicle which is supposed to have been engraved 264 years before the Christian æra. In its perfect state, it afforded a chronological detail of the principal events of Greece, during a period of 1318 years, beginning with Cecrops, before Christ 1582 years, and ending with the archonship of Diognetus, before Christ 264. The chronicle of the last ninety years, however, being lost, the part now remaining ends at the archonship of Diotimus, 354 years before the birth of Christ; and in this fragment the inscription is at present so much corroded and effaced, that the sense can only be discovered by very learned and industrious antiquaries, or, more properly speaking, supplied by their conjectures.

This Chronicle, and many other relics of antiquity, were purchased in Asia Minor, in Greece, or in the islands of the Archipelago, by Mr. William Petty, who, in the year 1624, was sent by the earl of Arundel for the purpose of making such collections for him in the East. They were brought into England about the beginning of the year 1627, and placed in the gardens belonging to Arundel-house in London. They soon excited a general curiosity, and were viewed by many inquisitive and learned men. At the desire of sir Robert Cotton, Selden engaged in the task of explaining the Greek inscriptions, and took as co-adjutors two of his friends, Patrick Young, otherwise styled Patricius Junius, and Richard James. They commenced their operations by cleaning and examining the marble, containing the league which the cities of Smyrna and Magnesia entered into, in favour of Seleucus Callinicus, king of Syria. Afterwards they proceeded to the Parian Chronicle, and, in the following year, Selden published the contents of the Arundelian marbles, with a translation and commentary.

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During the turbulent reign of Charles I. and the subsequent usurpation, Arundel-house being often deserted by its owners, some of the marbles which were deposited in the gardens were defaced or broken; while others were either stolen, or used for the ordinary purposes of architecture. In 1667, the honourable Henry Howard, grandson of the first collector, presented all that remained of those ancient monuments to the university of Oxford, where they have ever since been preserved with marks of esteem and veneration.

Such is the history of this celebrated Chronicle, the authenticity of which is now, for the first time, called in question by the author of the present treatise, who investigates the subject with equal precision and candour; and displays, in the prosecution of it, much ingenuity, as well as judgment, and a great extent of ancient learning. For the original Chronicle, and the Latin and English translations of it, we must refer our readers to the work, and shall proceed to give an account of the enquiry.

The author informs us, that the doubts which have sometimes occurred to him with respect to the authenticity of the Parian Chronicle, arise from the following considerations:

‘ I. The characters have no certain or unequivocal marks of antiquity.

‘ II. It is not probable, that the Chronicle was engraved for private use.

‘ III. It does not appear to have been engraved by public authority.

‘ IV. The Greek and Roman writers, for a long time after the date of this work, complain, that they had no chronological account of the affairs of ancient Greece.

‘ V. This Chronicle is not once mentioned by any writer of antiquity.

‘ VI. Some of the facts seem to have been taken from authors of a later date.

‘ VII. Parachronisms appear in some of the epochas, which we can scarcely suppose a Greek chronologer, in the cxxix. Olympiad, would be liable to commit.

‘ VIII. The history of the discovery of the marbles is obscure and unsatisfactory.

‘ Lastly, The literary world has been frequently imposed upon by spurious books and inscriptions; and, therefore, we should be extremely cautious, with regard to what we receive under the venerable name of antiquity.’

With regard to the characters in this inscription, the author observes, that the Π and Ζ, which frequently occur in the form * supposed to be the most ancient, are so well known,

* The perpendicular line of the Π, on the right hand, is only half as long as the parallel line on the left; and the Ζ is in the form of a prostrate H.

that any modern fabricator of a Greek inscription, which he intends to impose upon the world as a relic of antiquity, would most probably use them, in preference to the more common and ordinary forms; but that the letters in the Parian Chronicle have no appearance of antiquity, except this very equivocal one. They do not in the least resemble the Sigeian, the Nemean, or the Delian inscriptions, which are supposed to be of a more ancient date. They differ, in many respects, from the letters on the Marmor Sandvicense, which, according to the learned editor of that inscription, was engraved in the year before Christ 374. They bear no sort of resemblance to the characters on the Farnesian pillars, to those of the Alexandrian manuscript, or others of a later date. They seem, continues our author, to resemble, perhaps more than any other, the letters of the alphabet, taken by Montfaucon from the Marmor Cyzicenum, at Venice. They are plain and simple in their form, and such as an ordinary stone-cutter of the present age would probably make, if he were employed to engrave a Greek inscription, according to the alphabet now in use. The small letters, intermixed among the larger, have, in the opinion of our author, an air of affectation and artifice, rather than genuine antiquity; and he is persuaded, that the antiquity of an inscription can never be proved by the mere form of the letters; because the most ancient characters may be as easily counterfeited as those which compose our present alphabets.

That the learned reader may form a competent idea of the characters in the Parian Chronicle, a small specimen, accurately copied from a plate in the *Marmora Oxoniensia*, published by Dr. Chandler, is annexed to this part of the dissertation.

In regard to several archaisms, as they are called, in this Chronicle, and which our author specifies, he contends, that no conclusion can be drawn from them in favour of its authenticity. But what reason could there be, he asks, for introducing these into the Parian Chronicle? He observes, that we do not usually find them in Greek writers of the same age, or even in those of the most early date: that the reign of Ptolemy Philadelphus, with the twenty-first year of which the date of the Chronicle coincides, was not an age of rude antiquity, with respect to the Greek language; being only 130 years after the time of Xenophon and Plato, when the Greek was spoken and written in its utmost purity and elegance; and he thinks, we can scarcely suppose that even a stone-cutter, in that refined age, would have been permitted to disgrace a superb and learned monument with such barbarisms as

occur in the Chronicle. The archaisms, however, he farther remarks, are not uniformly observed in this inscription. He adduces six instances of deviation; and adds, he is almost tempted to suspect, that *ἐν Πάτρῳ*, *ἐν Μακάβῳ*, and other ‘pretended’ archaisms, are owing to a mere affectation of antiquity, or to a corrupted dialect and pronunciation in later ages. These archaisms, our author acknowledges, appear on other marbles; but he thinks that, for that very reason, they would naturally be adopted by the fabricator of a supposititious inscription; and the authenticity of those inscriptions, in which they appear, must be established, before they can be urged in opposition to the present argument.

The author then proceeds to the second of the considerations, on which are founded his doubts respecting the authenticity of the Parian Chronicle. He thinks it scarcely probable, that such an expensive and cumbersome work could have been executed by a private citizen, either for his own amusement, or for the benefit of his fellow-citizens. In the first place, a long inscription could not be engraved in marble without such an expence as few learned Greeks were able to afford. Or, if the author, by an uncommon felicity, was able to erect such a literary monument, the scheme would have been useless and imprudent; as all the contents of the inscription might have been published more commodiously and effectually, by the common mode of writing, in use at that time.

A variety of arguments is adduced by our author, illustrating the superiority of a manuscript to such an inscription as the Chronicle, in a number of respects; and enforcing the improbability of its having ever been executed, either for private or public use. He likewise produces much evidence from ancient history, in support of the assertion, that the common mode of writing, in the reign of Ptolemy Philadelphus, was not on stones.

The author next endeavours to show, that the Chronicle does not appear to have been engraved by public authority. The first argument in support of this opinion is, that inscriptions of that kind usually begin with a particular form; as *Ἡ ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ*, ‘the senate and the people;’ or thus: *ΕΔΟΞΕΝ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΟΙ ΔΗΜΩΙ*, ‘it pleased the senate and the people,’ &c. But the Parian Chronicle begins in the manner of a private man, speaking of his own performance in the first person singular. This argument, our author remarks, cannot be much affected by observing, that the beginning of the inscription is obliterated; for it is necessarily implied by the words now remaining. Secondly, the facts

facts and dates, which are mentioned in this Chronicle, do not appear to have been extracted from any public records, or calculated to answer the purpose of authentic documents; as many eminent princes and magistrates are passed over without notice; in several instances, the transactions of whole centuries are omitted; and the facts, chiefly specified, are not matters of general or national importance. Other observations are advanced on this head, but these we shall pass over, to lay before our readers the conclusion of this chapter.

‘ Archilochus, the inventor or the first improver of the iambic verse, was a native of Paros. This ancient poet is mentioned by many of the Greek and Roman writers with great encomiums. Horace thought his numbers and poetic spirit worthy of his imitation. Quintilian says, his writings were distinguished by energy of language, comprehensive brevity, striking sentiments, and poignancy of satire. Valerius Maximus represents him as the greatest poet, or the next to the greatest. Pindar informs us, that one of the hymns of Archilochus was in such estimation, that it was usually sung three times to the honour of those who had gained the victory at the Olympic games.

‘ Aristides the rhetorician places him in the first rank of those illustrious poets, who have been an ornament to their country. Homer, he observes, has added a glory to Smyrna, Archilochus to Paros, Hesiod to Bœotia, Simonides to Ceos, Stesichorus to Himera, Pindar to Thebes, Sappho and Alcæus to Mitylene. “Wise men,” says Alcidamus, as quoted by Aristotle, “are respected in all countries. For this reason, Archilochus, though he was the author of some defamatory compositions, was honoured by the Parians.”

‘ Some of the foregoing circumstances, and perhaps others of more importance, which are not mentioned by the Greek historians, would have naturally occurred to an ancient writer, composing an inscription for a marble monument in the island of Paros.

‘ But what scheme does our chronologer pursue on this occasion? Does he record the events and revolutions of his own country? Does he mention any of the battles, sieges, treaties, of the Parians? any of their public institutions? any of their poets, patriots, or warriors? Does he mention Archilochus, who was honoured by his countrymen, and distinguished, as a poet, in a general assembly of the Greeks?—Not a syllable on any of these subjects! On the contrary, he rambles from place to place, and records the transactions of Athens, Corinth, Macedon, Lydia, Crete, Cyprus, Sicily, Persia, and other foreign countries, with which Paros had no connection.

‘ In this view the inscription seems to have been as impertinent in the island of Paros, as a marble monument would be

in this country, recording the antiquities of France or Spain; or one in Jamaica, containing the revolutions of England.

‘Upon a supposition, that the inscription is a forgery, it is easy to account for this extraordinary circumstance. A few chronological occurrences, in the ancient history of Paros, would not have been so interesting to the generality of readers; or so valuable in the estimation of every lover of antiquities; or, in short, so profitable to the compiler, as a general system of Grecian chronology.’

In the succeeding chapter the author proceeds to the fourth consideration proposed, viz. That the Greek and Roman writers, for a long time after the date of this work, complain that they had no chronological account of the affairs of ancient Greece. This proposition, maintained with great force of evidence, and much learning, is continued through the next chapter, which concludes with a series of interrogatories, tending strongly to invalidate the authenticity of the Chronicle.

‘Thucydides, I know, lived 140 years before the Chronicle is said to have been written; but if Thucydides, as well as other writers, complained that there was nothing but uncertainty in the earlier periods of Grecian history, from whence can we suppose the author of this inscription collected such a clear, determinate, and comprehensive system of chronology?’

‘If he had any sources of information, which were unknown to succeeding writers, how happens it, that they should all of them overlook this most considerable, most exact, most creditable author? Why did they omit this ancient account of their early ages? Why did they not copy his most memorable epochs? Why did they not produce his authority? or, at least, why did they not mention his opinion? Surely nothing, to all appearance, could be more elaborate, more important, or of higher authority, than a chronological table, which was thought worthy of being engraved on marble!’

The silence of the ancients, with respect to the Parian Chronicle, is undoubtedly not a circumstance in its favour. Our author observes, that if this Chronicle had existed 264 years before the birth of Christ, and, more especially, if it had been compiled by public authority, or even known at Paros, it must have excited a general attention, and would certainly have been copied, or cited, or praised, or censured, or mentioned by some writers of succeeding times. But neither Strabo, Pliny, Pausanias, nor Athenæus, who mention the most remarkable curiosities of different countries; neither Apollodorus, Diodorus Siculus, Tatian, Clemens Alexandrinus, nor Eusebius, who professedly treat of the fabulous ages of Greece,

Greece, take the least notice of this wonderful monument of ancient learning. In short, there is not, in any writer of antiquity, the most distant allusion to the Parian Chronicle; though it was such a common practice among the ancients to mention the works of their predecessors, that in many books we find references and allusions to three, four, five, six, or seven hundred different authors of every denomination.

Our author observes, there are three objections which may be alledged against the preceding argument. First, as there were many chronological writers among the Greeks, the author of the Parian Chronicle might have been one of them, and cited under his proper name, without any reference to the inscription. Secondly, this Chronicle has been ascribed to Demetrius Phalereus. Thirdly, the works of some eminent writers of antiquity, such as Phædrus and Q. Curtius, lay in obscurity for many centuries, and were not discovered till later ages. The author invalidates, by strong arguments, the first and second of these objections; and, to obviate the force of the third, he has recourse to a train of observations, which, we must acknowledge, are no less satisfactory.

The author next observes, that some of the facts mentioned in the Chronicle seem to have been taken from writers of a later date. He collates several passages in the Parian Chronicle with parallel passages in Greek authors, to evince that there is, in the former, an appearance of imitation; or a stronger resemblance than such as may be supposed to arise from accident. That there are likewise some improbabilities attending the account of Deucalion, as related in the Parian Chronicle; and that the names of six, and, if the Lacunæ are properly supplied, the names of twelve cities appear to have been engraved on the marble, exactly as we find them in *Ælian's Various History*. But there is not, our author observes, any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians. The argument by which our author endeavours to prove that the Parian Chronicle has, in this instance, copied *Ælian's Various History*, is, we think, decisive of the fact. He observes, that six names may be transposed 720 different ways; and that twelve names admit of 479,001,600 different transpositions. Supposing then, that there is no particular reason for one arrangement rather than another, it will follow, that the chance of two authors, placing them in the same order, is, in the former case, as 1 to 720; and in the later, as 1 to 479,001,600. It is therefore, says he, utterly improbable,

that these names would have been placed in this order on the marble, if the author of the inscription had not transcribed them from the historian.

We shall just observe, with regard to this similarity of arrangement in the Parian Chronicle and Ælian's *Various History*, that the inference might be the very inverse of that which is specified by our author. But that Ælian should have seen the Parian Chronicle, without once mentioning it; or that he should have exactly copied a list of towns, arranged neither according to chronological nor topographical order, is indeed a supposition equally improbable with the other.

This ingenious enquirer, after specifying several parachronisms, which appear in some of the epochas in the Chronicle, asks the following questions:

'Would a writer of reputation and learning, in one of the most polished and enlightened æras of ancient Greece, commit such mistakes, in opposition to the positive attestations of the most accurate historians, in events of public notoriety? Would a private citizen, or a magistrate of Paros, order a crude and inaccurate series of epochas to be engraved, at a great expence, and transmitted to posterity on a marble monument?—It is hardly probable.'

That the discovery of the Parian Chronicle is related in a very obscure and unsatisfactory manner, cannot be denied. Our author observes, that it is attended with some suspicious circumstances, and without any of those clear and unequivocal evidences, which always discriminate truth from falsehood. There are no data in the inscription, by which to discover the place where the marble was erected. The place, likewise, where it was found, is not ascertained; though the generality of writers who have had occasion to mention it have supposed that it was found in the island of Paros. If it was erected at Smyrna, as some imagine, our author asks, for what purpose does the writer mention Astyanax, the archon of Paros, and not one circumstance relative to Smyrna? If, adds he, it was erected at Paros, why does he not mention more archons of that city than one? Or how shall we account for his profound silence with respect to all the events and revolutions which must have happened in that island, and have been infinitely more interesting to the natives than the transactions of any foreign country?

The train of circumstances by which the Parian Chronicle came into the possession of Mr. Petty, whom lord Arundel had sent into the East for the purpose of collecting antiquities, as well as the subsequent conduct of Peiresc, its former owner, affords our author a strong presumption, that 'the inscription

was

was actually fabricated, with the view of obtaining for it a high price, upon the pretence that it was a relic of great antiquity. It is certain, that there is something mysterious in the conduct of the first ostensible proprietors. These marbles had been totally unknown, or unnoticed for almost nineteen hundred years, and, at last, they are dug out of the ground—no body can tell us WHEN OR WHERE!

Our author afterwards adduces a number of examples, to show that the world has been often imposed upon by spurious books and inscriptions. Though one of the more recent instances cited on this occasion, we mean the poems of Ossian, be still a disputed point, yet, that deceptions of this kind have been practised, both in ancient and modern times, is an unquestionable fact; and, independently of every example, the possibility of such a deception must be universally acknowledged.

Such are the arguments and observations advanced by the author of the dissertation, as precisely as they can be exhibited in an abridged detail, and detached from the mass of ancient learning, historical, critical, and philological, with which they are connected in the enquiry. From the consideration of every circumstance relative to the Chronicle; in particular, that the characters have no certain or unequivocal marks of antiquity; the improbability, likewise, of its being engraved either for private use, or by public authority; the total silence of ancient authors concerning it; the internal evidence unfavourable to the authenticity of the inscription; and, lastly, the dark and unsatisfactory circumstances accompanying its discovery; from all these considerations, the author urges the most unfavourable inference against the authenticity of the Arundelian Marbles, and concludes with observing, that their authority is, at least, extremely apocryphal.

We have thus laid before our readers a concise account of the present treatise, in justice to the ingenuity, acuteness, and learning which the author has displayed; and we shall attend with the same impartiality to what may afterwards be advanced in defence of this supposed ancient monument, by those who entertain different sentiments respecting its authenticity.

A Course of Lectures on the Figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itself.
By William Jones, M.A. F.R.S. 8vo. 6s. Boards. Robinsons.

IN our former examination of Mr. Jones's works we have had occasion to remark the singularity of his opinions, while we paid him the tribute of praise which his good sense and his knowledge had deserved. In his present Lectures we perceive

ceive some eccentricity; but nothing which detracts from his former credit.—The Scriptures, he thinks, teach us many doctrines, of which we could have no idea independent of revelation: truths, therefore, so momentous, so remote from human reason, will not be readily understood; and the Scriptures, independent of this inherent difficulty, still contain some hidden, joined with the more obvious doctrines, which the apostles have been distinguished by, the terms of the *letter*, and the *spirit* of the gospel. That mental faculty, by which the revelation of the hidden things of God is understood, Mr. Jones calls faith, with perhaps too little precision as a logician:—the hidden doctrines, the mysteries of the gospel, which may be considered as its spirit, it is our author's design to elucidate by an attention to the figurative language. The Jews erred by literal exposition: Mr. Jones soars into higher regions. We shall follow him and examine his success.

The figurative language of the New Testament is taken from sensible objects; from the institutions of the law; from the persons of the prophets, and 'holy men of old time;'—the history of the church of Israel; and, lastly, from the actions of inspired men.—The different metaphors, in Scripture, are examined in this order, and under these heads. Mr. Jones is occasionally fanciful; but he is often judicious. In the following explanation we think he is not sufficiently exact.

'Here I would also observe, that the figures of the scripture necessarily introduce something figurative into our worship; of which I could give you several instances; but I shall confine myself to the matter now before us. The primitive Christians signified their relation to the true light, and expressed a religious regard to it, by the outward form of worshipping with their faces toward the east; because there the light first arises out of darkness, and there the day of true knowledge arose, like the sun, upon such as lay buried in ignorance. To this day our churches, especially that part which is appropriated to the most solemn act of Christian worship, is placed toward the east: our dead are buried with their faces to the east: and when we repeat the articles of our faith, we have a custom of turning ourselves to the east. The primitive Christians called their baptism their illumination; to denote which, a light was put in o the hands of the person after baptism, and they were admitted to hear the lectures of the catechists in the church, under the name of the illuminated. The festival of Christ's baptism was celebrated in the month of January, with the ceremony of a number of lighted torches. When the converts repeated the confession of their faith at baptism, they turned themselves to the east; and to the west when they renounced the powers of darkness.'

Of the figures taken from the law of Moses, one, which relates

relates to the infidelity of the Jewish church, is extremely curious.

‘ If a woman was suspected to be an adulteress by a husband who was jealous of her, and there was no proof, she was to present herself before the priest and stand the trial of a water-ordeal : a bitter water which caused the curse was to be offered to her ; and when the curses were pronounced conditionally upon her supposed guilt, she was to venture the consequences, and say, Amen. The priest was to write down the form of the curses against her in a book, and to blot them out with the bitter water if she proved to be innocent ; if not, they were then to remain there upon record against her. If she was actually defiled, this water was to go into her bowels and take effect upon her body in a fearful manner, and she was to be a curse among the people.

‘ This institution explains some very difficult passages in the 109th Psalm, that prophecy of God’s judgment against the apostate Jewish church, on whom, as upon a guilty adulteress against a jealous God, denying her sin, and defying the divine vengeance, the curse was to take effect as against the woman in the law. The psalm is worded as if it were meant of some single wicked person, and it is accordingly applied to the reprobation of Judas ; but other passages, and the use made of them by the inspired writers, shew that it must be extended to the Jewish church at large, of which Judas, in his name, and his sin, and his punishment, was no more than a leader and an example. Here then it is said, when he shall be judged let him be condemned ; when he is put to the trial, let him be found guilty ; and “ let his prayer be turned into sin ;” let it be as that offering which “ bringeth iniquity to remembrance,” without oil or incense to recommend it for acceptance : “ let not the sin of his mother be blotted out.” but stand upon record as the curses against the sin of the adulteress, which the water was not to take away : “ As he loved cursing so let it come unto him—let it come into his bowels like water,” even like that bitter water which descended with a curse into the bowels of the guilty woman. As she exposed herself in form to the curse, and said, Amen, to all the terms of it ; so did the Jews challenge the curse of heaven, which accordingly took place on them and their posterity.’

The civil institution, applied to the person of the Messiah, is not very pointedly applicable, though it would have furnished a very proper specimen of Mr. Jones’s ingenuity, if it was not already sufficiently known. From the conduct of the Israelites too, he warns us against, not idolatry, but innovations : from the suggestions of the Egyptians, who wandered about the tents of the Israelites, though we know not by what authority this fact is proved ; but, from *their* instigation, the Jews, he thinks, became idolaters ; and he fears the greatest dangers

dangers from the corruption of modern innovators. Edwards's *Gangræna* is quoted to show, that, previous to the fatal war between the king and the parliament, numerous innovations in religion appeared. It is undoubtedly a fact, that free-thinking, and, in some respects, just reasoning, led to the various opinions which at last drew the kingdom to the brink of destruction; but the difference of the present situation may disarm us of our fear. When the bulk of mankind only first began to use reason, there might have been a well-grounded expectation that they would abuse it. Our reason, at present, though it may suggest a variety of views, is become more cool and experienced, and will point out the danger of making any very considerable change in practice, though we may, for a time, fondly indulge a delusive theory: in short, we have very little dread of that universal destruction of church and state which is to follow from the prevalence of unitarianism. The remarks on the danger which must attend a distrust of God's providence are of more importance, and equally correct and judicious.

The lectures, which relate to the personal figures and types of the Scripture, we think, in many respects, extremely valuable. The parallel between Moses, Joseph, and Christ, with the applications of the different passages in their respective lives, deserves much praise. The whole is, however, too closely connected to enable us to extract any particular passage.

The tenth lecture is on the miracles, particularly on the miracles of the New Testament, as they belong to the figurative language of the Scriptures. In this lecture there is too much fancy. From the different miracles our Saviour always endeavoured to impress some useful moral lesson; but we cannot think that the miracles themselves were the lesson. To heal the leper, to raise the dead, and to feed five thousand who followed him, were real benefits; and if, with the health of the body, he could contribute to the health of the soul, we need not consider the solid advantage as a figurative lesson only. Much less can we think the death of the widow's son at Nain, an emblem of the sceptical insensibility of some who are ministers of the Gospel. There are many similar passages in this lecture, which seem to rest on a very insecure foundation.—The lecture on the uses and effects of the symbolical style of the holy Scriptures, contains some judicious remarks, and a few of the fancies of the tenth lecture: that much of the ancient doctrine, profane as well as sacred, was symbolical, is well known.

To the Lectures on the Figurative Language of the Holy Scriptures are added four Lectures on St. Paul's Epistle to the Hebrews.

Hebrews. In these our author follows the plan of the Apostle; and considers, 1st, the person of the Son of God, as described in the Old Testament; 2dly, the religion of the Gospel, as the same, under both dispensations; and 3dly, the church of Israel as a figure of the church of Christ. In the first part, the character of Christ is distinctly examined, as a lawgiver, priest, and saviour: the second position is proved by two general reasons, that the name is the same in both religions, since both are spoken of as the Gospel, and both depend on one great principle, faith, or rather a belief in God, a dependence on him for his protection here, and his rewards hereafter. Many subordinate arguments are also adduced to the same purpose. The church in general, as a spiritual society, must be the same in all ages, and in all places: if there was only one religion, there must be one church only. Mr. Jones's allusion between the visible and invisible church, as compared to the soul and body, which form one man, is more visionary than solid.—The last lecture is an excellent one, on the moral of the Christian doctrines, as related in the Epistle to the Hebrews. We shall give a short specimen.

‘From the consideration, that true religion has always had the same object from the beginning of the world, namely, that of bringing men to God by the way of faith and patience; and that “Jesus Christ is the same yesterday, to-day, and for ever; yesterday,” under the law; to-day, under the Gospel; and for ever, in the kingdom of glory: we should learn to be steadfast in this ancient plan, and look with a suspicious eye upon all pretended reformatations and improvements of modern Christians, who are inventing new modes of faith, and would shew us what they call a more excellent way. Vanity is always fond of novelty: you see it every day in the common change of fashions: and, therefore, vain men are carried about with every wind of doctrine, propagated by those who are ignorant of the antiquity of that religion, by which all believers have been and are now to be saved. If men did but study the scripture on a right principle, without a spirit of party, and enquired duly into primitive Christianity, they would be ashamed of the little mean differences and distinctions which divide their hearts, and break them into sects; filling them with a Pharisaical pride against one another; as if the “end of the commandment were not charity,” but hatred, contempt, and ill-will.

‘To prevent this, the Apostle instructs the Hebrews to “obey them that have the rule over them,” their lawful pastors and teachers, whom Christ hath appointed to keep them in the way of peace; and whose studies and labours must qualify them to inform and direct the ignorant better than they can direct themselves. An abuse of the principles of the Reformation, which can never be sufficiently lamented, has at length made

every man his own teacher, and established a spirit of self-exaltation and opposition, than which no temper is more hateful to God, because none is so destructive of piety and peace. Christians should leave that to the sons of the earth, who are disputing for power, places, and pre-eminence; with whom gain is godliness, because they have no God but Mammon and Belial, no views nor hopes beyond the present life.'

The concluding essay is not connected with the former lectures: it is on the natural evidence of Christianity, delivered as a sermon, on Mr. Fairchild's foundation at St. Leonard's, Shoreditch. This discourse is rather neat than persuasive; pleasing rather than convincing. We say this in relation to its professed design, which appears to have been to raise the doctrines of the Gospel on the foundation of natural philosophy; or to show what the Gospel predicts is probable from what we know of the constitution of the globe, in opposition to some philosophers, who think that the extent of our enquiries will lead to the destruction of religion.

On the whole, we have been pleased even with the errors in this volume, since much ingenuity is displayed in their support, and we have been instructed by many of the observations which occur in it.

A short Description of Pyrmont, with Observations on the Use of its Waters. 8vo. 1s. 6d. Johnson.

THIS is an abstract of Dr. Macard's work, entitled, *A Description of Pyrmont*, written in German, and translated into French. Of this Description two volumes are only published; but of the third, which contains an account of the external use of these waters, some little notice is taken, in the words, as it seems, of the author, by whom it was communicated. Dr. Macard is a very able and ingenious physician; and this little work contains an advantageous specimen of his abilities. The description is clear and accurate: the account of the virtues of the waters, *pretty* free from the exaggeration which usually colours a favourite subject; and the incidental information deserving of attention.

Pyrmont is a village in the circle of Westphalia, subject to the count of Waldeck. It is situated in a fruitful plain, well watered, and surrounded by romantic mountains. The ground around is filled with the aerial acid, which often arises through spiracula, and fills different caverns; it impregnates all the water, in different proportions, and seems to give additional salubrity to the air, instead of detracting from it. The accommodations are well adapted to the situations of those who visit Pyrmont; and the soil, a calcareous iron stone, joined
with

with clay, is sufficiently bibulous to absorb the rain, though it is not capable of being comminuted into dust. The consequence is, that exercise, in the open air, is seldom impracticable, or inconvenient.

The analysis of the waters, by Dr. Macard, differs greatly, in the proportion of the ingredients, from that of Dr. Higgins, not with respect to the volatile parts, but the salts and earths, which cannot be changed by carriage. Besides the fixed air, our author observes, that a pound of water contains eight grains and a half of magnesia, seven and a half of Epsom salt, three of Glauber's salt, a few grains of calcareous earth, some sal marinum and selenite, with a small portion of resinous matter. Dr. Higgins makes, in an equal quantity, about two and three-fourths of magnesia, four grains of Epsom salt, no Glauber's salt, five grains of calcareous earth, suspended by aerial acid, about seven and a half grains of selenite. This difference we cannot reconcile. Dr. Macard seems anxious to support the credit of the Pyrmont water against that of Dorburg, which, at any rate, contains more earth, but it seems not to be in so much greater quantity as is suggested in this work.

We should look chiefly at the volatile ingredients for the efficacy of the Pyrmont water. Though it has been often suggested that iron, in small quantities, is very efficacious, and much has been said of its utility in an attenuated state, we cannot find well authenticated comparative experiments to support this extraordinary efficacy. Analogy does not assist us; for whatever medicine is tonic in a large dose, is less so in a small one, except where the large dose is indigestible, and lies heavy on the stomach. In another class of medicines, the narcotics, the principle is better founded, and the medicines are sometimes proportionably more useful in smaller doses, and a more divided form. While, in the Pyrmont waters, the fixed air acts as a stimulus to the stomach, the salts assist the intestinal action, and renders it more regular. Exercise and free air add to the efficacy of all; and render Pyrmont a salutary refuge for invalids. Externally, the water is more tonic, perhaps from the iron, if it be true, as is asserted, that a person, coming out of the bath, is covered with ochry matter. It is used from 88 degrees of heat to 95 degrees; at the lowest degree, it is rather tonic than relaxing; at the highest, it would relax, in some measure, if it were simple water. We are not well aware of what is meant by a resinous matter, said to be found in the analysis; we know that all water contains some oil, and the salts procured by evaporation are usually tinged with it. Perhaps M. Westrumb means no more.

From the incidental information, we shall extract a piece of medical advice, not generally known.

‘The visceral glysters of the late Mr. Kämpf, consist of a strong infusion of dissolving and somewhat bitter ingredients, mostly herbs, and some bran. They are taken twice a day, and kept in the intestines as long as possible, which, after some use, is very easily done, when care is taken that the rectum be previously emptied by a stool. This glyster is entirely absorbed by the capillary vessels of the intestines, and experience has proved it to be a more powerful method in dissolving obstructions, or infarctus of the lower belly, than any method whatever. The following receipt may serve as an instance, which will do in many cases, but may be altered according to the circumstances.

‘R Rad. Taraxaci Herb. Fumar.—Saponar. Card. Bened. Flor. Verbasc.—Chamom. ana \mathfrak{z} i furfurar. triticar. paululum ustulatarum \mathfrak{z} vi conscis. D. S. Manip. ii infund. cum aquæ bullient. \mathfrak{z} viii, stet in vase clauso in loco calido per horas vi; dein col. et applic.’

We can add nothing to this note from our own experience, or from any other author.

A remedy for nervous complaints, much used in Germany, is said to be strong vitriolic acid, a little dulcified with some spirit of wine. It is not said, whether the spirit is added extemporaneously, or combined in distillation. But, as we were referred to the great Haller, we looked at the subject in his works. His remarks may be found in the Pathological Observations (Op. Minor. tom. iii. p. 381.) The remedy is proposed on some loose theory; but it consists of oil of vitriol digested with equal parts, in bulk, we suppose, of spirit of wine. The preparation is inserted in the last edition of the New Brunswick Dispensatory, and styled elixir acidum Halleri. As it is left in uncertainty, whether bulk or weight are designed, we shall transcribe the receipt. ‘R. ol. vitriol.—Spiritus vini rectificatissimi ana p. æ. misceantur secundum artem,’ p. 220. We shall extract only one short passage more.

‘It has often been observed, that a smaller quantity of the Pyrmont water will operate better, and produce more stools, joined with some strengthening remedy, such as the essential salt of the bark, extract of quassia, &c. than if used alone. This is certainly a circumstance which may afford subject for further enquiry; Dr. M. frequently observed, that purging medicines in general will operate with more energy when joined with tonics.’

We need not particularly enumerate the diseases for which the Pyrmont waters are useful, or transcribe the accommodations for invalids. On the whole, this is a judicious little abstract, and contains sufficient information for those who wish to drink of this fountain of health, at its source, or even to partake of its salubrious streams at a distance. *A De-*

A Description of all the Bursæ Mucosæ of the Human Body, illustrated with Tables. By Alex. Monro, M. D. Folio. 123. in Boards. Elliot.

WE are much indebted to Dr. Monro, for a description of those cavities, which have either escaped the notice of former anatomists, or whose structure and situation have been misrepresented, or misunderstood. Yet, for the reasons which we once gave *, these anatomical investigations, though they are almost exclusively the discoveries of Dr. Monro, will not be wholly new to our readers; they have been for fifteen years described, in part, in his lectures, mentioned by his pupils, and demonstrated by other lecturers. They were first pointed out distinctly by Albinus, who mentions but a few: at present, however, 140 are well known, and accurately described. They occur entirely in the extremities, and are designed to prevent the friction of tendons, to give an ease and a facility of motion, by containing a fluid capable of expansion and compression. They are placed sometimes behind, sometimes before, the tendons; between contiguous tendons; between tendons and ligaments; where the processes of bones play on ligaments; or where one bone plays on another. Sometimes a few bursæ of contiguous tendons communicate with each other, and sometimes their cavities communicate with those of the neighbouring joint, without impairing its motion. Bursæ are even discovered between the most moveable bones of the carpus.

A particular description of the cavities follow: it is illustrated by tables, of which we can only say, that they are not uniformly black; though, after a little inspection, they really appear to bear a distant resemblance to what they were designed to represent. We cannot always say so much for the illustrations of Dr. Monro's works. The bursa is composed of a very thin, and a very dense membrane; even with this assistance, it is not exposed to the friction of a bone, without the interposition of a layer of cartilage, or something which resembles it. In the cavity a mass of fat, with reddish borders or fringes, is suspended; and the internal surface is lubricated by a slippery fluid, probably, in the living body, in a state of vapour, and resembling the sinovia of the joints. Indeed, in the most essential respects, the cavity of a bursa, and of a joint, resemble each other. Fat, in general, Dr. Monro thinks, is contained in vascular follicles, from the internal surface of which it is secreted, and through which it is again strained, without any perceptible organic duct; it is nearly

* See our Review of Monro's Nervous System, vol. LVith, p. 239.

the same in the joint; and the oil of the fatty bag is, in our author's opinion, united with the watery or mucilaginous fluid, excreted by the sides of the cavity of the joint or bursa.

The similarity between the bursa and the joints is proved also by disease: the cavities communicate with each other, we have said, without injury; they are both subject to dropsies, to scrophulous swellings, and to little cartilaginous tumours, which generally grow from, and are nourished by means of a peduncle. Membranes of each when sound, have little sensibility, and very great when wounded. The access of air is highly injurious to both. Dr. Monro thinks that there is also some similarity between the membranes of the bursa, the pleura, the pericardium, and the peritonæum. In the cavities of the latter there are no fatty fimbriae, and consequently their fluids must be different. But we are told that, in a hydrocele of the vaginal coat of the testicle, there were found four small cartilaginous bodies: one of these adhered slightly to the epididymis.

As the cavities of the bursa are so easily affected by the admission of external air, Dr. Monro is naturally led to consider the cause of the dangerous inflammation, which generally follows the wound of a shut sac. This cause is pretty certainly the access of the external air; and the means of preventing the effect is undoubtedly to lessen, as much as possible, the contact of this injurious fluid; sometimes by wounding the skin, after it is drawn up, so that the orifice of the integuments may not coincide with that of the cavity; when the cavity is perforated with a trocar, by passing it obliquely; in a tympany or a paracentesis of the thorax, for discharging effused air by sucking out the remaining air by a syringe or an elastic bottle; by stitching the wound with more accuracy than usual; by address and quickness in the operation. Much of the danger, in the high operation of the stone, arose, in our author's opinion, from this cause; and so much of the danger in the operation of the hernia is owing to it, that he advises us to divide the tendon only, and not to open the sac, unless there be an adhesion or a certain mortification. Even a slight tendency to mortification is, he seems to think, less dangerous than the access of air to the cavity of the peritonæum, or to the surface of the intestines. As this is, however, a subject of importance, let us select our author's own directions. Several dangerous cases are adduced to confirm their propriety by success.

If the surgeon is not called till the bowels are evidently in a state of mortification, the method recommended by authors is to be followed.

* But if he is called in proper time, after trying in vain the ordinary

ordinary method of reducing the bowels, he ought to operate more early than is commonly done, or before the inflammation can have produced adhesion; in which case the operation, after dividing the skin, should consist merely in the taking off the stricture by cutting the tendon. In this case, after the skin, opposite to the ring is cut, the stricture is to be taken off by dividing the tendon; after which the bowels may, by gentle pressure, be returned into the abdomen, without any danger of their suffering by being twisted; the inflammation which follows the division of the tendon, especially if the sides of the incision in the skin be joined by stitches, will scarcely be greater than where the skin alone is divided.

By the by, I would here observe, that the division of the tendon in the crural hernia is not attended with that degree of danger which some of the latest and most eminent writers have supposed, providing the edge of the knife be turned toward the umbilicus; in which direction both the epigastric artery and spermatic chord are at the greatest distance from it; and that the knife be used like a saw, dividing cautiously with it one tendinous fasciculus after another.

If after dividing the tendon, the bowels cannot be easily returned into the abdomen, there may be room for suspecting that they are confined by a stricture of the neck of the sac, especially in the hernia congenita; which must therefore be in the next place removed.

If the herniary sac under the straitened place of its neck be thin and transparent, and that there is little or no reason to suspect an adhesion of the bowels with the sac, the best method will be to make a small hole in the sac below the stricture, and then to introduce a small furrowed probe, and to cut cautiously upon it: but if the sac be thick and dark coloured, and that there is likewise a suspicion that the bowels may adhere to it, the easiest and safest manner will be to make the hole in the peritonæum above the stricture; then to introduce a common probe, bent near its point into a semicircle; and to introduce this with its point directed downwards, through the stricture into the sac; and, upon the point of it, to make with great caution another small hole: after which we may either cut upon the probe, or introduce a furrowed probe, and divide the neck of the sac.

After this the bowels are to be returned by a pressure upon the sac, without opening it further; and the wound in the skin is to be stitched so accurately, by passing the stitches about the breadth of the finger from each other, as to prevent the access of the air. The wound in the skin ought likewise to be dressed with large pieces of lint spread with simple cerate, and these should be covered with a compress.

In the hernia congenita, when the bowels are in the same sac with the testicle, it is still more necessary than in the most common kind of hernia to avoid opening the herniary sac, as

the inflammation of the testicle would add considerably to the danger.'

Dr. Monro thinks Mr. Pott to have been inaccurate in saying that a hernia, from early infancy, is probably a hernia congenita; and that there is neither any external mark by which it is possible to distinguish it from a common hernia, or any utility in the distinction. In the first, he says that the bowels push down between the sac and the forepart and sides of the testicle, so as often to conceal it in a great measure: in the latter, every part of the testicle can be felt distinctly. The utility arises from the greater danger of permitting the air to have access to the testicle, and from the necessity which there is, in operating on the hernia congenita, to exclude it carefully.

The remaining plates represent the fimbriæ and the fatty substance of the joints and bursæ, of their natural size, and magnified; the globules of fat magnified; different views of a great variety of cartilaginous bodies, and holes in the coats of the intestine, either eroded by the acrid matter of a dysentery, or formed by pins which had been swallowed.

We cannot conclude without thanking our author for this useful anatomical work: of the chirurgical part, we have given no opinion, because we wish to speak of it after some cautious trials. Of the practical part, relating to dropsies of the joint, and of the bursæ, we can speak from experience, with commendation, though the author does not give quite so much credit to purgatives as we think they deserve. We hope Dr. Monro will next turn his attention to other parts of the fresh joints; as this branch of anatomy requires yet many explanations.

Remarks on Josephus's Account of Herod's Rebuilding of the Temple at Jerusalem. By T. Burges, A. M. Fellow of C. C. C. Oxford, and Prebendary of Salisbury. 8vo. 2s. 6d. Elmsly.

THIS is a very valuable and learned criticism on Josephus's account of Herod's rebuilding the temple at Jerusalem, intended as an answer to a pamphlet which we reviewed in our LXIII^d volume, p. 263. This work was designed to show that, in reality, Herod enlarged and adorned the temple, instead of rebuilding it. Haggai's very pointed prophecy of the glory of this second temple is not very consistent with the state in which it then was, unless it be considered as relative to our Saviour; and it could not relate to him, if the temple were not the same. The opinion of the author of the Evidence, we were well aware, was conjectural only; but the conjecture seemed a happy one, and an hypothesis in philosophy

no longer is called so, if it explains the phenomena. It is true, indeed, that it must be supported at the expence of Josephus's accuracy; and Mr. Burges is unwilling to allow any imputation of that kind, on an historian whose historical evidence relating to our Saviour is considered of much importance. A disputed passage, of no great value, need not awake any very considerable apprehensions. If Josephus be supposed correct in his facts, and in his language, the chain of evidence in the former pamphlet falls to the ground. But the words of Haggai, foretelling the glory of that temple, which filled the eyes of the Jews with tears on account of its insignificancy, in comparison with Solomon's (Hag. ii. 3.) must surely relate to a future state of ornament, or some event which would give a lustre superior to any ornament. If Herod rebuilt the temple, there is no proof of any glory of either kind. If he added to its height and splendor only, the accounts are sufficiently compatible.

The whole of Mr. Burges's argument is not before us. He begins with attempting to prove, that Zerubbabel's temple was in reality of equal dimensions with Solomon's, and that each was 60 cubits in length. Yet, on this subject, there is no little difficulty: the accounts are different in authors who speak of the whole extent, or of the extent of the internal parts within the walls. But if, after examining the whole tenor of the descriptions, it appears that there was no difference in the length, or in the breadth of the two temples, so much of the former author's hypothesis must be abandoned; and so far our author has proceeded with success. His philological criticisms and his interpretation of Josephus are, in general, accurate. The passage in Haggai, which we have quoted above, in Mr. Burges's opinion, relates to the desolate state of the temple; but he certainly could not compare a building not in existence to its state while it existed. There could be no objects of comparison; and it is more probable that the meaner condition of the new temple was the foundation of the question. This opinion is supported by the other passage, coming soon afterwards in the same prophecy, where an existing temple is pointed out, by the words *this latter house*. Mr. Burges does not explain the cause of the Levites' weeping when they saw the foundations laid (Ezra iii. 12.) very satisfactorily. Their reinstatement, and the probability that, after various delays, they might see the temple restored, would undoubtedly affect their minds very strongly, and tears are always the sign of a very powerful agitation.—After what we have said of the hypothesis of the author of the Evidence, the fol-

lowing objections, which we select as a specimen of Mr. Burgess's abilities, will be readily understood.

'To this representation of Josephus there are several objections. In the first place the ναός is not noticed, which Josephus distinguishes from the περιβόλος. Which distinction is necessary to the right sense of the passage, and useful to the whole narrative. (2.) Κατασκευασασθαι is combined with μίξω which gives it the sense of *enlarging*; whereas in the original it is connected with τον κειν simply, without any term to change its signification from the general one of *building*. (3.) The other objection is to the *petitio principii* contained in the gratuitous assertion, that κατασκευασασθαι "here has no such signification as *ædificare*," without producing a single instance of κατασκευαζειν or κατασκευαζισθαι in the sense of *repairing*. In all the passages which I have met with, where it is not connected with some term expressive of enlargement, it uniformly signifies *de novo facere, ædificare, &c.* Isaiah ch. xlv. v. 7. in the Septuagint translation, εγω ο κατασκευασας φως, και ποιησας σκοτος. Jos. Ant. l. i. c. 6. says of the building of the tabernacle, εκ γαρ τοιαυτης υλης κατασκευαζε την σκηνην. L. x. c. viii. § 5. he says of the destruction of Solomon's temple επεπληθη δε ο ναος μελα τριακοσια ετη και εβδομηκοχτα και μηνας εξ και δεκα ημερας, αφ' ου κατασκευασθη. In the eleventh book, where he gives an account of the rebuilding of the temple by Zerubbabel, he says, ch. ii. § 1. Παριβαλιν της σαρραπας και της επιμελομενης εμποδιζειν της Ιουδαιας προς τε την της πολως αναστασιν και την τε των κατασκευων. c. 4. § 1. κατασκευασαν υστιατην. Ib. § 3 αυτων προςαχθειων κατασκευασαι τον ναον. In which passages κατασκευαζειν et κατασκευη are obviously used for ανακλιζειν and ανακτισις. These instances will sufficiently explain why (see Evidence, p 31.) in the following passage it was unnecessary to use ανακτισις instead of κατασκευη. L. xvii. c. 6. Herod remonstrating with the Jews for their ingratitude, as he thought it, in demolishing the golden eagles, enumerates the services which he had done their nation, and amongst the rest mentions του ναου την κατασκευην, ως μεγαλοις τελευται τοις αυτη γενουσι, which is usually translated *utque templum magnis suis sumptibus extruxisset*; but which in the Evidence is translated "how largely he hath contributed towards the repairs of the temple:" conformably enough to the hypothesis of the Evidence, but how accurately the preceding remarks, I think, will shew.'

We would endeavour, if possible, to reconcile these contending authors, and for that purpose may remark, that while Herod is allowed to have added to the extent of the Περιβόλος, and to the height of the temple, enough is admitted to account for the exaggerated promises which he made to the Jews, and for the words of Josephus. While the real temple, the ναός, therefore, remained unchanged, Haggai's prophecy must be considered as unimpeached. We have suggested this accommodation,

modation, since Mr. Burgeſs purpoſes, in a future work, to explain how the different circumſtances and paſſages are reconciled to a third temple.

At the end of the pamphlet, the diſputed part of Joſephus is added, with a tranſlation, and ſome very valuable notes; a Diſſertation of Erneſtus, on the Temple of Herod, taken from his philological works; and a Deſcription, from the ſame author, of the ſtructure and œconomy of the temple, particularly the diſtinction between the *ναος* and the *τεπος*. Erneſtus is of the ſame opinion with Mr. Burgeſs; but he thinks, that Herod rebuilt the temple by different parts, at different times. On the whole, we muſt diſmiſs this little work with much applauſe: the author poſſeſſes great philological and critical knowlege; we cannot, indeed, entirely concur with him in opinion, but we are unwilling to give any poſitive deciſion till we have received, and fully conſidered, the arguments which he has promiſed in a future work.

THIS volume would not diſgrace a great and opulent nation, equally diſtinguiſhed for elegance and for learning. We ſee it riſing, from a little kingdom, where ſcience has, for ſome time, choſen to fix her ſeat, but where the arts have not often reſorted. In ſhort, this publication, for the value of its contents, and the neatneſs of its execution, does not yield to our own Society's *Transactions*, or the *Memoirs* of Paris, Peterſburg, or Berlin. If it were comparatively examined, it might perhaps be found, in ſome particulars, to riſe above each. We hope that it will not decline, either in beauty or value.

The hiſtory of this Society is a ſhort one: when Edinburgh began to be diſtinguiſhed as a ſchool of phyſic, a ſociety of phyſicians met in that univerſity, read papers, and received comments on thoſe papers. Six volumes of diſſertations and medical news was the reſult of their meetings, and the elder Monro was the ſpirit which animated the whole. An improvement, as it was called, was then made in the conſtitution of the Society: phyſicians were joined with philoſophers and mathematicians; but it ſcarcely flouriſhed in this new form longer than while Colin Maclaurin gave it vigour and activity. It languiſhed for many years; gentlemen who ſtudied philoſophy were uninterſted or pained by the tale of woe, which the phyſician's or the ſurgeon's practice dictated; and the enquiries of philoſophers were often conſidered as uſeleſs refinements by the practical phyſicians. Three little
F f 4 volumes,

volumes, if we except the last, which is of greater bulk, is the whole that we received from this new institution. From its ashes a new phoenix has arisen: it has acquired dignity from a royal charter, importance from a large accession of new members, and we have reason to believe that fame will be the result of its successive volumes.

The Philosophical Society of Edinburgh, in their Transactions, have two objects; and the dissertations are divided into two different parts, viz. a physical and a literary class. The former comprehends mathematics, natural philosophy, chemistry, medicine, natural history, and whatever relates to the improvement of arts and manufactures: the other has, for its department, literature, philology, history, antiquities, and speculative philosophy. The sessions for each of these objects are at different times; and, in this respect, they imitate some of the societies on the continent, particularly that of Berlin. —At their meetings, the Essays furnish subjects of conversation; and the conversation is renewed by the author's producing an abstract of his paper at a succeeding meeting. This is a very useful improvement; and we suspect, that a publication of these abstracts, particularly of the more long and intricate discussions, would furnish an useful and entertaining work to those whose leisure is not sufficient for extensive enquiries. This collection would form what was once an useful part of the French Memoirs, executed by their respective authors. —The objects of natural history are to be added to the Museum of Edinburgh: the remains of Antiquity to the Advocates Library.

All the papers which are read, are not published: some are produced only to furnish subjects of conversation; some are withdrawn to be farther elucidated, to be rendered more perfect, or to be extended. Yet, in the History of the Society, which forms the first part of the volume, all these papers are mentioned; and their object often pointed out. The papers which are published occur also in the History, and a reference is made to those parts of the volume in which they are printed. To the History, as in some foreign academies, biographical sketches of the lives of deceased members are added.

Our account of this volume may probably appear too extensive; but, as this work is a new one, the ceremonies of introduction add to the length of the article; and, as it is curious, as well as miscellaneous, it will require additional attention. We purpose to give a short account of the papers which have been read, but which are not published, from the history of the Society, in this article, and shall add a paper or two from the physical and literary class. We shall afterwards
pursue

pursue our account of the work, as soon as the numerous impending claims of different authors will give us leave.

As we purpose to notice only the literary or physical publications in the History, which do not again occur in the volume, we shall first mention Mr. Russel's Experiments on Antimony, which we lately alluded to. He found that, by distilling muriatic acid from manganese, while crude antimony was put into the receiver, the acid was immediately combined with the metal. The sulphur was also decomposed; but the vitriolic acid, which has a less attraction for antimony than the muriatic, is easily separated. With five ounces of acid, and two of antimony, he obtained half an ounce of precipitate from the butter of antimony. Nine-tenths of the expence is therefore saved, and every suspicion of the union of any other metallic salt prevented. Mr. Russel prepared tartar emetic with the precipitate, which appeared, chemically, good: it had not then been tried medicinally. There seems not to be the slightest doubt of its being medically active.

Dr. Roebuck's observation on the ripening of corn is very important information in the higher latitudes. The grain, (oats) evidently increased and ripened, though the average height of the thermometer in the day-time was 43 degrees. The time of this trial was from October 7th to October 21st.

Lord Dundonald purifies common salt, by putting it in a conical vessel, with a hole in the small end of it. He takes one-twentieth of this salt, and dissolves it in as little water as it requires when boiling. This water, poured on the rest, passes through the vessel, taking with it the magnesia salita, and vitriolata. Three washings make it purer than foreign salt. A little muriatic acid should be added to the first brine, as there is generally some uncombined magnesia in salt. It appears from some subsequent experiments, that salt last drawn, hot from the pan, contains two-fifths of impurities. Salt last drawn, after being dripped 24 hours, contains one-fifth. Spanish great salt contains only $\frac{1}{840}$, and basket fine salt none. The purest of our salt contains one-ninth.

In the literary class, Dr. Anderson treats of the reputed Genitive Case, in English, which is formed by adding the s, e. g. John's staff. As the English does not admit of the inflection of cases, he contends, that the word then loses its title of a noun, and becomes a definitive, of the nature of an adjective, limiting the meaning of the noun to which it is united. Nouns which signify abstract ideas are not capable of this conversion.

Two Medical Cases were read by Dr. Mudie of Montrose; the one an instance of complete and permanent cure of ascites; the

the other a case of some severe nervous symptoms, from a slight superficial wound. Dr. Duncan also communicated a case of cure of singultus by the *acidum vitriolicum tenue*. The dose was about seven drops, to half an ounce of mint water. The first spoonful succeeded; and, on a return, two spoonfuls only were required. A case, which terminated fatally, attended with anomalous symptoms, from a large calculus sticking in the neck of the gall-bladder, was communicated by Dr. Hope.

In cases where large masses of a hard substance are required for grinding, Dr. Anderson supposes, that much of the weight and expence might be saved, by making a model of bricks or stones, and casting the iron round them. But it is not easy to say how this nucleus is to be supported in the mould. He recommends this method for architectural ornaments, the arches of bridges, &c.

Mr. Wilson's method of discovering whether the centre of the solar system is in motion, we cannot easily abridge; and, as we have reason to expect the result of some trials on this subject, we shall for the present add nothing farther relating to it.

Dr. Blane's account of the hurricane at Barbadoes in 1780, is very curious; but we cannot enlarge on it. An earthquake certainly attended it. The wind was from every point of the compass; and the storm was felt in England. An Aurora borealis was seen in the West Indies, from the North East; and from this quarter the wind began to blow. The barometer fell very low: at Antigua, during a hurricane, it was once 27 $\frac{1}{2}$. The usual good effects, with respect to the health of the inhabitants, followed.

Count Windischgratz has requested this Royal Society to become the judges of the dissertations, with the Royal Academy of Sciences at Paris, and a German or Swiss academy not yet named. The prize, a thousand ducats (466l. 13s. 4d.) is offered for the complete solution of the following problem; and, if it shall not be resolved, half the sum (233l. 6s. 8d.) for that dissertation which approaches the nearest to a complete solution. The problem is a little Utopian; we shall transcribe it.

'Pro omni possibili instrumentorum specie, quibus quis se obstringere, suumve dominium in alterum, quibuscunque ex motivis, et quibuscunque sub conditionibus transferre potest, formulas tales invenire, quæ omnibus casibus individuis convenient, atque in quovis casu singulis duntaxat terminis, iisque pervulgatis expleri opus habeant, qui termini, æque ac ipsæ formularum expressiones ejusmodi sint, ut quemadmodum in mathesi, nullum dubium, nullum litigium locum, habeat.'

For

For the trouble taken in this decision, the count offered 50 guineas, as a prize for any subject which the Society should chuse. They have accepted the office, but declined the recompence.

There are a few Essays, of which the author did not choose that any abstract should be given. These may hereafter come before us; and therefore we shall neither mention them, nor the abstract of Mr. Smellie's Essay on Instinct, as it is a part of a larger work, which we may soon expect to receive. The biographical accounts are those of William Lothian, D. D. Sir George Clerk Maxwell, of Pennycuik, bart. and William Stewart, D. D. professor of mathematics. These we cannot abridge; but the Life of Dr. Stewart, by Mr. John Playfair, is an admirable one: we have read it with much pleasure, as a clear scientific analysis, and a judicious narrative of the professor's life. The Society will allow us to hint, that *every one* who is worthy of being their member, deserves some notice in this part of their work.—The History concludes with an account of donations to the Society, chiefly consisting of natural curiosities; together with a list of officers and members.

Art. I. Experiments on the Motion of the Sap in Trees. By John Walker, D. D. M. D. F. R. S. Edin. and Regius Professor of Natural History in the University of Edinburgh.—This paper, by Dr. Walker, is, in many respects excellent. He mentions the state of our knowlege on this subject, and reduces it to experiment on the birch, whose sap is in so copious a stream, that it bleeds. The sap, he finds, rises between the bark and the wood, in tides, raised by the heat of the sun: a succession of warm days, of the same, or gradually increasing temperature, raise it gradually, but a warm day will sometimes raise it to a height which the next day, if less warm, will not effect; yet it seems, that a succession of days, somewhat colder, will produce the effect of one warmer day. Sometimes the sap remains stationary. It appears to rise between the wood and the bark even into the branches, before the bark gives out any moisture.

‘It appears that, in the beginning of the bleeding season, when the thermometer, at noon, is about 49. or between 46. and 50. and at midnight about 42. or between 40. and 44. that the sap rises about one foot in twenty-four hours, in the trunk of the birch, if not formerly raised by a greater heat.

‘By other trials, it was found, that, in the same season, when the thermometer, at mid-day, is about 45. and, at midnight, about 38. the sap then ascends only about one foot in two days; and that it does not ascend at all unless the mid-day heat is above 40.’

The

The sap rises on the side exposed to the sun quicker than on the other side; and this seems to be the reason why the centre of the ligneous circles are not in the middle of the tree. Where the sap is most copious, the wood grows quickest, and is proportionably softest. The sap separates the different strata of the trees, in its ascent, and, as it makes the timber softer, it is proper to know the periods of the sap's ascent in the different trees that are felled for timber. The sap appears sooner in the pendent than in the upright branches; sooner in young than in old wood; and, where the branches divaricate, the sap seems to be, for a time, drawn away from the trunk.

Though Dr. Walker speaks of the sap as a tide, or rather as surges, he does not think that there is any considerable or regular falling down of the sap. He explains Du Hamel's experiment (*Physique des Arbres*, I. 66.) by observing that, when the tree is full, it will flow indifferently from the upper or the under-side of a wound: it flows too between the circles sooner than from the circles themselves; and this gives, in our author's opinion, the chief foundation for M. du Hamel's opinion, that the sap rises through the circles, and descends through the veins. About the time of vernalion, the sap seems to disappear: it is not evaporated through the leaves, but apparently dispersed in the bark.

The causes of the ascent of the sap are carefully examined; and those usually assigned are refuted. Let us extract a specimen of Dr. Walker's paper, from this part.

'The ascent of the sap was ascribed by Ludwig to the expansion of the air with which it is impregnated; and, with more reason, by others, to the expansion of the air contained in the tracheæ, or air-vessels of the plant. As these vessels exist only in the wood, and as it is by the wood chiefly that the ascending sap is conveyed, this, no doubt, forms a presumption that they contribute, in some degree, to the elevation of the sap. But, as we have found that the sap moves with more force upwards than in any other direction; and that, in certain circumstances, it is made to flow and ascend by cold as well as by heat; the expansion of air cannot, therefore, be admitted, in any shape whatever, as the cause of its ascent.

'The above experiments leave us still in the dark, as to the precise cause of the ascent of the sap. They shew, indeed, upon many occasions, that heat is the prime agent in producing this effect; and that, probably, by the expansion of the sap itself, rather than of any air, either contained in it, or in the tracheæ. The incisions upon the birch ran freely in the day-time, especially during sunshine, but dried up regularly as the cold of the evening advanced. With a few exceptions, we find the ascent of the sap constantly promoted by heat, but retarded

tarded and even arrested by cold: yet the precise manner in which heat and cold produce these effects, does not appear. It is likely that there are other causes which co-operate. These probably are lodged in the structure of the plant, and to discover them would require a more minute examination of that structure than has as yet been bestowed upon it:

There is, however, a step omitted in the enquiries of every philosopher: each tree exudes its proper and peculiar juices, and a secretory organ must be interposed between the wounded wood and the earth. The nature and energy of this organ may elucidate the subsequent enquiry; and it may perhaps be found that the *vasa propria* possess irritability, and that the sap, with the heat of the sun, is calculated to excite it. The pith, our author thinks, with Linnæus, is subservient to the production of seed: coloured liquors do not rise in it; it contains no vessels, and no sap: while a branch never produces fruit, except by 'diametral insertions' a communication be preserved with the pith. The motion of the sap, after veneration, is designed for the subject of future enquiries. We have little doubt but that they will be conducted with as much judgment as these we have just examined, and prove equally satisfactory.

Since this article is designed chiefly as a specimen of the volume before us, we shall select a short paper from the literary class, without considering ourselves as obliged to follow this order in future, or indeed any order but what we think will conduce to the entertainment and information of our readers. At present, it appears that to combine variety with novelty is the best method of fixing the attention. It is chiefly from these circumstances that persons take up a miscellaneous volume, who would turn with disgust from a system. We should have selected the first essay in the literary department, if its length had not deterred us. The second is better adapted to our remaining space.

Art. II. A Dissertation to prove that Troy was not taken by the Greeks. By John Maclaurin, Esq. Advocate, and F. R. S.—To forsake the fond delusions of our youth, which we cherished with anxious care, and which have afforded scenes of pure and unmixed delight, is a sacrifice to which we are unequal. Much of the enthusiasm, raised in the enthusiastic age, will be lost, if the *Iliad* be considered as wholly a fiction; and we cannot agree with our author, that it is a matter of indifference whether the Grecians or the Trojans prevailed: shall we venture, in our old age, to add the reason? *We* were always Grecians at school. But we must leave the school, and attend to our author as sober critics.

In the different moments of reflection ; in the varied course of our literary warfare, we have expressed great indignation at the unmanly fictions of Greece, and have contended, in plain terms, that the stigma thrown on the Cretans might be applied to the whole nation: Κρητες οὐκ ἄνθρωποι. Mr. Maclaurin has enlarged on this idea, and, in applying it to the question which he examines, gives us occasion to think, that the early Grecian historians did not themselves believe the story of the Trojan war, as Homer has told it. How should he know any thing of it, says Lucian, in the character of Pythagoras ; he was at Camel, in Bactria, at that time. It is pretty evident, that writing was unknown even in the period of Homer ; and it was not easy to be exact in the tradition of events which must have happened nearly 300 years before. Thucydides himself, the gravest and best informed of the Grecian historians, has given a satisfactory proof of the infidelity of Grecian records, in the story of Harmodius and Aristogiton.

Many modern enquirers have doubted whether there ever was a Trojan war ; and the fabulous Story of Leda's Egg, a narrative probably allegorical, has been alleged against it. Herodotus tells us, that he asked the Ægyptian priests, whether the Grecian narrative was not ' an idle tale ? ' They said that Troy was besieged and taken, but that Helen was, during the whole time, in Ægypt, and had been detained there by a king of Ægypt, who had secured her on their landing in his country for provisions.—This story is more improbable than the other ; for the king would undoubtedly have taken care to inform Menelaus of what he had done, and have prevented so much carnage and so many misfortunes.

The substance of Mr. Maclaurin's arguments are taken from a tract of Dio Chrysostom, who examines Homer's pretensions as an historian, and censures him very severely: some observations are added by our present author. The great hinge on which they turn is the complicated absurdity of almost every part of the story, as related by Homer, and his imitator Virgil, added to the circumstance that the conquered nation sent out numerous colonies, while the conquerors were either lost in their passage, or killed by a few usurpers, whom the splendor of the conquest, if it existed, could not intimidate. If there is any foundation for the story, he thinks that it was probably this: Paris and Menelaus were suitors to Helen, and the former the favoured one, while the latter raised the war in revenge. It is remarkable, if Homer's tale be true, that Castor and Pollux, the brethren of Helen, were not

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in the Grecian army; that, after the taking of Troy, Helen was not restored to her reputed husband, but married to Deiphobus. In the several arguments, Mr. Maclaurin has been often successful; yet he does not reflect on the facility and success with which sudden, unsuspected, prædatory exploits were carried on; he does not always make allowance for the variation of manners, and the changes that may have taken place in different parts of the coast. He is pretty severe on Virgil, who has told us, that Tenedos was in sight, (in conspectu), and that the army were *hid* on the *desart* shore; but he surely might have reflected, that if an *island* was in sight, *every* part of its shore was not so. We see the Isle of Wight from Portsmouth, yet 100,000 men and 1200 ships might be hid on its shores from the inhabitants of that town.

We may allow, that Homer's story is a very absurd one, when carefully examined; and yet we cannot disprove the existence of the war, or the sack of the city. The Grecians may have been in reality beaten, yet the town might have been burnt by treachery, and the king cut off by conspirators. Much, in the successive centuries before Homer's period, was probably changed, and we have abundant reason to believe that these changes were favourable to the martial prowess of the Grecians: we wish they had been more favourable to their moral characters.

The rest of this volume will be examined in some future Number.

Original Letters of the late reverend Laurence Sterne; never before Published. 12mo. 3s. Longman.

THESE Letters drop on us from the clouds, without a line to tell us from whence they come. No friendly genius lends a ray to illuminate the dark profound: no kind preface gives a hint of old trunks, of the rummaged archives of a family, of the papers of an alchemist, or a projector. Perhaps this little volume may be designed as a crust for the critics, as the Cretan riddle to exercise the sagacity of another Telemachus. We know the risk we run in deciding on the authenticity or the spuriousness of these Letters; yet, as we are called on by the publication, we shall give our opinion on the subject.

The Letters are really excellent, and truly Shandean: they are such as Sterne might have written, or as he would not have disowned. From the internal evidence, there is no reason to doubt of their being genuine; but, if we compare them with the Letters published by Mrs. Medalle, they are so much superior, in point of correctness and elegance, that,

if they are Sterne's, they must have been written by him with no common care. Though they are addressed to various people, there is an uniformity in the style, which is seldom discovered in compositions of different periods; there is an undeviating accuracy, though not the accuracy of finished works, which was not to be found in the Letters decidedly genuine. On the whole, if they are not written by Sterne, they are superior to his real Letters. We have read them with much pleasure, and we would recommend them as pleasing and elegant compositions. They display that philanthropy and benevolence which was the characteristic of Sterne's writings, and which, from an abuse which could neither have been foreseen or prevented, by becoming fashionable, has, we fear, been perverted to the worst of purposes.

There is no particular subject to detail: the common transactions of the world; the adventures which he may be supposed to have met with, his own infirmities, and his little family-business, fill this volume. We shall select a few specimens. The first shall be a description of his visit to his nuns; or rather to the spot where they were wont to dwell, the ruins of a neighbouring monastery.

'It is an awful spot—a rivulet flows by it, and a lofty bank, covered with wood, that rises abruptly on the opposite side, gives a gloom to the whole, and forbids the thoughts, if they were ever so disposed, from wandering away from the place. Solitary sanctity never found a nook more appropriated to her nature!—It is a place for an antiquary to sojourn in for a month—and examine with all the spirit of rusty research. But I am no antiquary, as you well know—and, therefore, I come here upon a different and better errand—that is—to examine myself.

'So I lean, lackadayfically, over a gate, and look at the passing stream—and forgive the spleen, the gout, and the envy of a malicious world. And, after having taken a stroll beneath mouldering arches, I summon the sisterhood together, and take the fairest among them, and sit down with her on a stone beneath a bunch of alders—and do—what? you'll say—why I examine her gentle heart, and see how it is attuned; I then guess at her wishes, and play with the cross that hangs at her bosom—in short—I make love to her.'

We think an impostor would not have ventured at delineating a character so minutely, as that of H. is drawn in the following extract. We preserve it also, on account of the poetry:

'Columns and labour'd urns but vainly show,
An idle scene of fabricated woe:—

The

'The sweet companion and the friend sincere

Need no mechanic arts to force the tear.

In heartfelt numbers, never meant to shine,

'Twill flow eternal o'er an hearse like thine.

'Twill flow while gentle goodness has one friend,

Or kindred tempers have a tear to lend.

'Hall liked it, I remember—and Hall always knows what ought to be liked, and, in certain humours, will be candid upon these sentimental subjects, and acknowledge that he feels them. He is an excellent scholar and a good critic: but his judgment has more severity than it ought to have, and his taste less delicacy than it should possess. He has, also, great humanity, but, somehow or other, there is so often such a mixture of sarcasm in it, that there are many who will not believe he has a single scruple of it in his composition.—Nay, I am acquainted with several, who cannot be persuaded but that he is a very insensible, hard-hearted man, which I, who have known him long, and known him well, assure you he is not.—He may not always possess the grace of charity, but he feels the reality of it, and continually performs benevolent actions, though not always, I must confess, in a benevolent manner. And here is the grief of the business. He will do a kindness with a sneer, or a joke, or a smile; when, perhaps, a tear, or a grave countenance, at least, would better become him. But this is his way; it is the language of his character; and, though one might wish it to be otherwise, yet I cannot tell what right any of us have to pass a severe sentence upon it, for no other reason in the world, but because our own failings are of a different complexion.'

The following passage is truly in the manner of Sterne; and, to take the edge from one of our former remarks, respecting too great uniformity, it occurred in substance, in a former page.

'You, my friend, possess something of the reality of it (love): and I, while I enjoy your happiness, apply to fancy for the purpose of creating a copy of it.—So I sit myself down upon the turf, and place a lovely fair one by my side,—as lovely, if possible, as Mrs. V——, and having plucked a sprig of blossoms from the May-bush, I place it in her bosom, and then address some tender tale to her heart,—and if she weeps at my story, I take the white handkerchief she holds in her hand and wipe the tears from off her cheek: and then I dry my own with it:—and thus the delightful vision gives wing to a lazy hour, calms my spirits, and composes me for my pillow.

'To wish that care may never plant a thorn upon yours, would be an idle employment of votive regard;—but that you may preserve the virtue which will blunt their points, and continue to possess the feelings which will, sometimes, pluck them away, is a wish not unworthy of that friendship, with which I am, &c.'

There are various passages which we had marked for quotation, but none that are more characteristic of the man and the author. We will leave, therefore, the reader to judge for himself, as we have always done, from the extracts which we have transcribed; and, if he decides in favour of the authenticity of these Letters, it will not be easy to impeach either his taste or his discernment. The balloons, in one of the latter letters, cannot mean air balloons, as these never ascended from Ranelagh, the place which is mentioned as the scene. They are a kind of fire-work; and we mention them, since some critics have considered the term as an anachronism, and have argued, from its use, that these could not be the Letters of Sterne.

Lewesdon Hill. A Poem. 4to. 2s. 6d. Rivingtons.

THIS poetical essay is, we understand, avowed to be the work of the rev. Mr. Crowe, of New College, Oxford, and public orator of that university. Notwithstanding some defects, it ranks in the first class of descriptive poems. Its philosophical and moral cast, its spontaneous flow, and varied cadence of style, which we in vain seek for in most of our modern measurers of blank verse, have rendered a species of poetry extremely pleasing, that, in general, for want of some story to interest the imagination, is exceedingly dull and tiresome. It must be acknowledged, that some compound epithets, and antiquated phraseology, which occasionally occur, create a harshness that grates upon a modern ear; but it ought to be remembered, if it be a first principle that, at any rate, we must sacrifice to sound, no great effect can ever be produced. Real genius will spurn such laws; and, in just criticism, the question must be, whether the grandeur of the image does not call for a correspondent dignity and weight in the language. If we ever hope to interest greatly, we must create or borrow a language which is not made too familiar by vulgar or common use.

It is not without an appropriate language that our religious service commands that veneration and awe which it uniformly impresses: and it will be impossible to keep up the attention and respect necessary to success in every great attempt, except by phraseology something removed even from that style, however refined, in which the common intercourse of life is conducted. Such was very decidedly the opinion of Mr. Gray; where, speaking of tragedy, he observes: 'As to matter of style I have this to say; the language of the age is never the language of poetry, except among the French, whose verse, where the thought or image does not support it, differs

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in nothing from prose. Our poetry, on the contrary, has a language peculiar to itself; to which almost every one that has written has added something, by enriching it with foreign idioms and derivatives; nay, sometimes words of their own composition or invention. Shakspeare and Milton have been great creators this way; and no one more licentious than Pope or Dryden, who perpetually borrow expressions from the former.' And this doctrine must be admitted to apply to a poem, the objects of which, like those of the tragic muse, are highly interesting and important.

Having thus given our general opinion of the style best adapted to the higher subjects of poetry, into which we were led by the consideration of the work before us, we shall briefly notice a few passages in it. — The author describes himself as walking to the top of Lewesdon Hill, in a May morning. The poem opens with an enumeration of the objects in view from the side of the hill: the flow of the numbers is easy and elegant, and no less diversified than those objects which they enumerate. The numbers in the following apostrophe are no less stately and solemn.

'Ye dew-fed vapours, nightly balm, exhaled
From earth, young herbs and flowers, that in the morn
Ascend as incense to the Lord of day,
I come to breathe your odours; while they float
Yet near this surface, let me walk embathed
In your invisible perfumes, to health
So friendly, nor less grateful to the mind,
Administ'ring sweet peace and cheerfulness.

The poet then gives a short sketch of the several seasons in which the hill assumes many various and picturesque forms, and mixes with it such reflections as naturally arise from his subject. Being arrived at the summit, he proceeds to describe the objects which lie before him; such, indeed, as in similar pieces have been usually selected for poetical ornament. In this poem they appear to be rather hints and opportunities, which the author has chosen to rise from them to loftier strains. The woods, the valley, the stream, the sea, the Roman camp, the ruined tower, are the materials of his landscape: but he does not rest in the bare delineation of these; each object is made a theme, on which he moralizes, or else serves as the introduction to other splendid and more interesting scenes. The following lines may serve as a specimen of his manner. A small stream which issues from the hill, and soon afterward falls into the sea, is the subject. The valley beneath him, he says, is

————— 'water'd well

By many a rill ; but chief with thy clear stream,
Thou nameless rivulet, who from the side
Of Lewesdon softly welling forth, dost trip
Adown the valley, wandering sportively.
Alas, how soon thy little course will end !
How soon thy infant stream shall lose itself
In the salt mass of waters, ere it grow
To name or greatness ? Yet it flows along
Untainted with the commerce of the world,
Nor passing by the noisy haunts of men ;
But through sequester'd meads, a little space,
Winds secretly, and in its wanton path
May cheer some drooping flower, or minister
Of its cool water to the thirsty lamb :
Then falls into the ravenous sea, as pure
As when it issued from its native hill.

' So to thine early grave didst thou run on,
Spotless Francesca, so, after short course,
Thine innocent and playful infancy
Was swallowed up in death, *and thy pure spirit*
In that illimitable gulph which bounds
Our mortal continent.

Here he suddenly takes a different turn ; and, in a style more animated and philosophical, argues against the doctrine of necessity, and the mortality of the soul. He expresses himself with peculiar energy, but the passage is too long for insertion. The catastrophe of the *Hafwell Indiaman*, an account of which is soon after introduced, is described with great strength and conciseness, much after the manner of Milton.

' Alas they perish'd all—all in one hour !'

When the scene had been wrought as high as propriety could warrant, this pathetic exclamation is introduced with a very fine effect, to draw the veil over a catastrophe which could not be detailed, and woes that were not to be described. The conduct of the poem, unlike that of *Windsor Forest*, or any other of our descriptive poems, has this peculiarity in it, that, throughout, you trace the character and turn of mind, and are almost in the company and conversation of the author. The work is the excursion of a reflecting and melancholy muse, the walk of an *Il Penseroso*, selecting from the scene around him such images as are congenial to his feelings, and making use of the landscape of the objects themselves, merely as the vehicle or introduction of those serious conceptions upon which his fancy feeds.

' Above the noise and stir of yonder fields
Uplifted, on this height I feel the mind

Expand

Expand itself in wider liberty.
 The distant sounds break gently on my sense,
 Soothing to meditation: so methinks,
 Even so, sequester'd from the noisy world,
 Could I wear out this transitory being
 In peaceful contemplation and calm ease.
 But conscience, which still censures on our acts,
 That awful voice within us, and the sense
 Of an hereafter, wake and rouse us up
 From such unshaped retirement; which were else
 A blest condition on this earthy stage.
 For who would make his life a life of toil
 For wealth, o'erbalanc'd with a thousand cares;
 Or power, which base compliance must uphold;
 Or honour, lavish'd most on courtly slaves;
 Or fame, vain breath of a misjudging world;
 Who for such perishable gaudes would put
 A yoke upon his free unbroken spirit,
 And gall himself with trammels and the rubs
 Of this world's business; so he might stand clear
 Of judgment and the tax of idleness
 In that dread audit, when his mortal hours
 (Which now with soft and silent stealth pace by)
 Must all be counted for? But, for this fear,
 And to remove, according to our power,
 The wants and evils of our brother's state,
 'Tis meet we juggle with the world; content,
 If by our sovereign Master we be found
 At last not profitless: for worldly meed,
 Given or withheld, I deem of it alike.'

This is the portrait he gives of himself; and so predominant is this character through the whole, that, even in the close of the work, where the solitary Rambler is descending from the hill, and perceives that he is again mixing in the paths of men; though, on the momentous recollection, he observes how ill such abstract reflection, and such a train of thought, correspond with the trifling amusements, and ordinary pursuits of life to which he is returning, he yet slides imperceptibly again into the same vein, nor quits it but when he joins the holiday throng

“ ————— of villagers,
 Assembling jocund in their best attire,
 To grace the genial morn.'

Notwithstanding the high opinion we entertain, and have expressed of this poem, we cannot recommend it as totally faultless. As the errors of a man of genius, unnoticed, may propagate their growth, we shall take the liberty of pointing out a few that have occurred to us, but which we should not

have thought worth notice in a writer of inferior talents. We praised Mr. Crowe for his happy adoption of antiquated phrases: such as these which follow, however, are so at the expence of elegance.

————— ‘back he retires
To shelter *him* in the thick wood.—
————— ‘nor lack thee tufted woods
Adown thy sides.’

Some few of the compound epithets are likewise exceptionable; and when Elfrida is said, by Mr. Mason’s ‘gentle witchery,’ to appear no longer ambitious, treacherous,

‘In purple robes of state, with royal blood
Inhospitably stain’d.—

how puerile is the sentiment in opposition to it?

————— ‘But in their place
Pure faith, soft manners, filial duty meek,
Connubial love, and *soles* of saintly white.’

The *Hafwell* Indiaman is described as

‘Mong rocks and high o’er-arching cliffs
Dash’d piteously.’

A vessel may be dash’d among rocks, but not the mountains which hang over them. Some expressions, not quite allowable, may be found in the passage we selected as characteristic of the author. ‘To censure *on* our acts,’ and ‘*unshaped retirement*,’ in the ninth and fifteenth lines, are of that nature: several of the following are too closely copied from Shakespeare; and this is the case in some other passages. ‘To put a yoke on a spirit,’ and ‘to be gall’d with the trammels and rubs of business,’ are figures that might have been excusable from him, but scarcely from a professor of oratory, in the present refined state of literature.

Anecdotes and Characteristics of Frederic the Great, late King of Prussia. By F. A. W. 2 Vols. Small 8vo. 6s. sewed. Richardson.

THE zealous ardour of the Prussians for their ‘great Frederick’ rises to enthusiasm, notwithstanding much that is said of the new monarch, and the changes produced in the system of his predecessor. These two little volumes are selected from the eight volumes of a German collection; and afford many interesting and characteristic anecdotes. The Preface contains a defence of Frederic’s character; but the zeal of the author has carried him too far: some parts of his conduct, and some of his sentiments, are indefensible. If we look on him as a warrior, we shall see him giving a new form, and

and a new substance to a science already cultivated very highly. His personal bravery was unquestioned; and, both in passive fortitude, in active intrepidity, under a load of adversity, or in the moments of ardent exertion, he was truly the hero. His mind was vast and comprehensive; and, what is seldom the lot of genius, it was capable of minute attentions, and his memory could retain little things. As a king, he was, in many respects, the father of his people; and his country, in the midst of a destructive war, was at once recognised by the traveller, from his perceiving the fields cultivated, the peasants industrious and secure: the moment of the Russian invasion must only be excepted. He alone knew how to combine an army the most numerous, exertions the most extensive, and wars the most expensive, with the increasing riches and population of the kingdom which supported them. The increase of Prussia in power and numbers, we have already had occasion to point out.

With the lustre which merits like these must scatter round him, there were some spots which contributed to sully the brightness; there were faults which no apologist should attempt to palliate. We know not that he was an atheist, but he was undoubtedly irreligious; and cruel is that man who, by his language and example, will take from misery its best and brightest consolation; impolitic is that king who will take one chain from the madness of passion, or one restraint from the fury of appetite. There are other faults, more than hinted at, which we cannot mention. There was a childish fondness for France and its productions; there was a caprice which occasionally regulated his language and opinion; there was the failing of the wit, who, for a brilliant repartee, recks not the pain it gives. Yet Frederick was greater than almost any king; his good qualities were always conspicuous: it requires the tongue of slander, and minute observation, to detect his faults. We shall not, however, follow, at any greater length, the discussion to which the Preface gave occasion; but select a few of the most striking anecdotes, which, to us at least, are new.

The following anecdote is an admirable one.

‘In the battle near Torgau, the king commanded the left wing of the army, and undertook the first attack on the Austrian station; where, on the close of the day, general Ziethen made himself master of the Siptitzer hills, by which the battle was decided in favour of the Prussian army. The succeeding night being a very cold one, the troops made guard-fires in order to warm themselves. At the dawn of day the king came riding along the front of the army, from the left wing to the right,

and being arrived at the regiment of guards, he dismounted from his horse, and approached the fire, surrounded by his brave officers and grenadiers, to wait the break of day, in order to attack the Austrians once more, in case they were not retreated, which could not be distinguished on account of the darkness of night.

‘The king kindly conversed with his men, and applauded their excellent and brave conduct during the engagement. The grenadiers, convinced of the affability and condescension of their monarch, pressed closer and closer to his person: one of them, named Rebiak, to whom the king frequently used to speak, and had frequently made presents of money, took the liberty to ask him—whereabouts he had been in the battle; they had always been used to see him at their head, he said, and to be led by him himself amidst the hottest fire; but this time they never once had the sight of him, and they could not conceive why he had thus entirely left them? The king answered the grenadier with the most condescending goodness, and said, “That during the whole of the battle he had been on the left wing of the army, and thereby was prevented being with his own regiment. Meanwhile the king had unbuttoned his great coat, as the heat of the guard-fire became troublesome, upon which they perceived a ball fall from his clothes, as also that he had received a grazing shot along the breast—for the aperture made by the ball was visible on the great coat and on the uniform. Full of enthusiasm and admiration, they exclaimed, “Thou art still our old Frederick; *thou partakest every danger with us; for thee we are willing to die. God save the king! God save the king!*” Another grenadier said, “Now I suppose, Frederick, thou wilt allow us good winter quarters?” “*The devil a bit, not until we are masters of Dresden; but then I will provide for you to your heart’s content.*” It is well known that this regiment of guards put into Leipzig for their winter quarters.’

Again:

‘It is well known, the king, in the seven years war, did not only share all dangers, but even the inconvenience of a common soldier. One time he marched with his grenadier guards till very late at night—At last they halted; the king dismounted, and said: “Grenadiers, it is a cold night, therefore light a fire.” This was done immediately. The king wrapped himself up in his blue cloak, sat down on a few pieces of wood near the fire, and the soldiers placed themselves around him: at last, general Ziethen came, and took his place also on a bundle of wood. Both were extremely fatigued, and fell gently to sleep: but the king very often opened his eyes; and, as he perceived Ziethen had slipped off his seat, and that a grenadier was placing a faggot under his head for a pillow, he said, with a low voice, “Bravo! the old gentleman is fatigued.” Soon afterwards, a grenadier got up half asleep, in order to
light

light his pipe by the fire, but carelessly touched the general's foot. The good king, who was glad to see Ziethen take a little rest, arose suddenly, waved his hand, and whisperingly said, "Hift grenadier! Take care not to wake the general, he is very drowsy." This officer once fell into a dose at the king's table; as some one present made a motion to rouse him, the king said, "Let him sleep—he has watched long enough that we might rest."

The following is somewhat more ludicrous, and it rather comes too near to indecorum:

'Professor Eberhard, of Halle, was some years ago appointed, by the upper consistory, preacher at Charlottenburg. The townsmen, who had fixed on another person, protested against Eberhard to the consistory, because he had written the Apology for Socrates. This objection was considered as insufficient; and they were ordered to submit. On this they represented to the king—that they could not think of trusting the care of their souls to a man, who had affirmed, that the cursed heathen Socrates was saved.—His majesty, who was sorry to hear the worthy philosopher cursed, wrote to them in reply: "I insist on Socrates' being saved—as also on Eberhard's becoming your preacher. FREDERICK."

'Thus, by the same cabinet order, Eberhard was confirmed in his office—and Socrates in his salvation.'

We shall add but one more.

'When the king, on his accession to the throne, was installed at Silesia, he preferred, according to ancient custom, several persons to the rank of nobility. A few years after this, one of these enobled gentlemen rode before the king in one of his reviewing tours through Silesia, and endeavoured to be noticed by him. At last he succeeded; and his majesty thus accosted him, "Who are you?" "I am one of those on whom you was graciously pleased to confer the rank of nobility, at your royal installation in Silesia." "This first experiment of mine has turned out but badly," replied the monarch.'

The cabinet-orders are expressed with admirable precision; but the king's attempts at wit are not always happy. The abbé Bastiani's compliment to the king was singularly elegant. When you are pope, said the king, as, from your merit and learning, you must some time be, if I should come to Rome, how will you receive me? I will order the Black Eagle, said he, to be admitted, that he may cover me with his wings, if he will not wound me with his beak. M. Winzer translates it differently: perhaps in the work before him it was related differently.

On the whole, M. Winzer is greatly improved: the German is more nearly English than the language from which he translated Wieland; and we may suppose, that his knowledge
of

of our language is improved also. These two little volumes, though the anecdotes are of unequal merit, will be highly prized by the admirers of the great Frederick.

The Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies, of the Right Reverend Francis Atterbury, D. D. Lord Bishop of Rochester. With Historical Notes. Vol. IV. 8vo. 5s. in Boards. Dilly.

OUR industrious editor resembles Cæsar in at least one respect, viz. incessant assiduity and unremitting attention, 'Nil actum reputans, dum quid superesset agendum.'

To the three former volumes, which were mentioned in our LVith and LVIIth volumes, p. 14, and 166, another is added, which probably contains every thing that, in the most distant manner, relates to Atterbury: it certainly contains many things of little real importance.—We have, in our former examinations, traced the character of the bishop with some minuteness; and it only remains to give a short account of the contents of the present volume, with a few extracts. The act for the banishment of the bishop; the various petitions to government during his confinement; the licences to visit, and even to be permitted to correspond with him in his banishment, are now subjoined: some Latin compositions, many additional notes, and several letters to bishop Trelawney, besides the little affectionate ones between his nearest relations, fill up the greater part of this volume. The bishop's conduct in the affair of Pere Courayer seems to have been highly proper; and we find the warmest approbation of it was communicated to Atterbury, from the cardinal Fleury, by the hands of the lieutenant of the police. Yet the cardinal, from a duplicity which he could not avoid, was always afraid of Atterbury, watched him with a suspicious eye, and was particularly careful to prevent his farther connections with the Popish clergy.

Of the literary information, or, as it may be styled, gossipings, which, to all literary men are so pleasing, we shall select a few instances; and take our first from the last page of the book, because we think it most interesting.

'At the moment this sheet was finishing for the press, the following curious note was communicated to me by the rev. Mr. Fly, from the hand-writing of Walter Harte, prefixed to "Selecta Poemata Italorum qui Latine scripserunt, Curâ cujusdam ANONYMI Anno 1684 congesta, iterum in lucem data, unâ cum aliorum Italorum operibus, accurante A. Pope. Londini, 1740." 2 vols. 8vo.

'It is surprizing that Mr. Pope should be silent upon this point, when he told me 14 years before the publication of this present

present edition, that the *Anonymous quidam* was Dr. Atterbury, bishop of Rochester. Perhaps the bishop did not chuse to acknowledge the slight amusements of his youth; or that others should ascertain the author's name. W. H.

'To authenticate this note, it has been shewn to the rev. Dr. Douglas of St. Paul's (to whom, and to Mr. Stanhope, Mr. Harte was tutor); who perfectly recollects the hand-writing.

'Dr. Johnson, in his Life of Pope, says, "A small selection from the Italians who wrote in Latin had been published at London, about the latter end of the last century, by a man who concealed his name, but whom his preface shews to have been qualified for his undertaking. This collection Pope amplified by more than half, and (1740) published it in two volumes, but injuriously omitted his predecessor's preface.'

A characteristic remark on the Travels of Cyrus is worth preserving.

'Ramsay's book seems to have fallen in England, as it has done here: for I observe that it has not, for some time, been trumpeted in your advertisements. A French gentleman, who has a greater respect for our writers than his own, and none at all for Mr. Ramsay's performance, shewed me a few words in Montaigne, liv. i. chap. 25, which, he frankly owned, would be properly placed in the first page of Cyrus: "Un peu de chaque chose, & rien du tout, à la Françoise."—A little of every thing, and the whole of nothing, in the French fashion.

The following note is a curious piece of information on another subject: the letter was written by Mr. James Bristow, at Salisbury, to a dissenting minister in the Isle of Wight. Mr. Calamy was a dissenting minister in London.

'By the way, Mr. Calamy having received thanks from bishop Burnet for his book, which was sent him down by his bookseller, he was very willing to wait upon his lordship, if he knew how to be introduced into his presence. He acquaints me with it; and I went to a gentleman of my acquaintance, and told him, "Here was a gentleman came to town, that had a mind to pay his respects to his lordship, if he thought a visit would be grateful to him." He craves his name of me. I told him, Saith he, "He need not fear of being kindly received by my lord: for I have heard him speak of him, and commend the book lately set out by him." This gentleman, the next morning, introduces Mr. Calamy into the bishop's presence, who gave him a hearty reception, shewed him his study, where they had two hours discourse together; told him, "We need not fear of having our liberty taken away from us; but there would be some attempt made for rendering dissenters incapable of voting for parliament-men; but it would be opposed." Then he talked to him about his book, and told him, "that he had set Nonconformity in as clear a light as he had
seen

seen it; and the character he had given of those ministers he knew was right." Mr. Calamy took an occasion to ask him, "Whether either Mr. Keeling or Mr. Squire had been with him?" He told him, "No; he should have been glad to have seen them." Then his lordship mentioned the "difference that was between them, which he heard was occasioned by a basket of apples." Mr. Calamy told him, "There was some likelihood of its being made up; and that it was thought requisite that a third man did come in order to it." The bishop replied, "He thought it was best for both these to remove; and that in case a third man did come, which was a man of prudence and temper, he should be very willing to converse with him; and, by that means, the public good might be the better carried on by them."

'Sarum, Oct. 12, 1702.'

The following Latin verses of Atterbury are inserted as a specimen of his Latin poetry. His Latin prose is very classical and correct.

*'His saltem accumulem donis, & fungar inani
Munere.—*

*Cum subit illius lætissima frontis imago,
Quam nostri toties explicuere sales;
Cum subit & canum caput, & vigor acer, ocelli,
Et dignâ mistus cum gravitate lepos;
Solvimur in lachrymas; &, inania munera, versus
Ad tumulum sparsis fert Elegeia comis,
Aldricio, debent cui munera tanta Camœnæ,
Hoc tribuisse, parum est; non tribuisse, scelus.'*

The letters to bishop Trelawney chiefly relate to the business of the convocation; and are not, at least to us, very interesting. Yet we dare not say that this volume is unnecessary, if it were of any importance to collect the letters of Atterbury. Perhaps the collection should not have been increased by Dr. King's letters, already printed, because they were supposed to have been addressed to the bishop.

Notices and Descriptions of Antiquities of the Provincia Romana of Gaul, now Provence, Languedoc, and Dauphiné; with Dissertations on the Subjects of which those are Exemplars; and an Appendix describing the Roman Baths and Thermae discovered in 1784, at Badenweiler. By Governor Pownall, F. R. S. and F. S. A. 4to. 10s. 6d. in Boards. Robinsons.

PROvence, Languedoc, and Dauphiné, formed the Provincia Romana of Gaul, and it was styled so, not only on account of the immunities which it enjoyed, but from the numerous Roman families who resided there, on account of the salubrity of the air, the fertility of the soil, and the general

neral beauty of the country. The Romans left numerous traces of their riches and their luxury, which have been described very imperfectly. Governor Pownall, in this volume, enlightens the antiquary, and instructs the traveller: his descriptions are pointed, and seemingly faithful: his dissertations are generally curious and often instructive.

In the introduction, he describes the natural riches of the province, which are not impaired, though the magnificence and the opulence of the inhabitants are not the same.—In reality, Rome was the source of wealth, where all the dependent provinces emptied their treasures, and from whence it was only carried by Romans. The magnificence too which now remains was that of the state and of opulent individuals; so that the different situations cannot properly be compared. If, as Mr. Gibbon supposes, Gaul was four times as rich formerly as at present, and the riches confined to one quarter of the number of persons, we can easily suppose what magnificence may be the consequence, especially when the splendor was subservient either to conveniency or luxury. In the time of Roman greatness, a thousand were impoverished to admit of the profusion of one individual: if Rome boasted of freedom, she at least took care that this valuable blessing should not become too cheap, by a general communication.

After the Introduction, governor Pownall begins his description; and after passing Lyon and Vienne, which he purposes to notice at a future period, he proceeds to Valence and Orange. Of the origin of the former he gives some account, and describes a triumphal arch:—He afterwards notices the theatre and aqueduct of the latter. The arch our author attributes to Domitius Æhenobarbus: his conjectures, for so he wishes that they should be styled, are too long to be extracted.

At Aix, our author describes the *Saxea turris*, which was discovered, at its demolition, to be a sepulchral mausoleum. He suspects it to be the mausoleum of Lucius Cæsar, the adopted son of Augustus, who was not, so far as we know, brought to Rome. The contents of some cabinets at Aix are also described.

Marseilles is a fruitful source of discoveries: its origin; its peculiar institutions, both religious and civil, are objects of Mr. Pownall's attention. The settlement was first made by a body of Phocæans from Ionia; they established a commercial settlement, and the spirit of naval enterprize continued unimpaired for many ages: to them we owe the early voyages of Pythæus and Eumenes; and from them are derived the peculiar antiquities, which have been discovered in

late

later ages. The Ægyptian antiquities are procured in the way of commerce, and we shall extract our author's description of an Ægyptian priest, chiefly as it tends to support the opinion of the Ægyptians being a negro race, though we think it is supported but imperfectly.

There is, in the garden of the Bastide of M. Seguir, a statue of an Ægyptian priest, as large as life. The figure and base on which it is placed are of one block of Ægyptian granite. The figure, if erect, would be five feet seven inches high. It is posed in the decided act of devotion. It sits upon its heels, having the legs folded under it. The figure is naked, except the hood or quois, with a scapula hanging down the back, and an apron which, tied round the waist, hangs half-way down the thighs. The contours are as easy as the constrained mode of position will admit. The composure and moral douceur of the countenance is very striking: it is impossible not to be impressed with this sentiment, on looking at it with steady and attentive continuance. The arms hang down the sides, as far as the elbow; the lower part of the arms are brought forward, so as that the hands extended lye flat upon the upper part of the thigh. The anatomy is characteristic of the black race, in the form of the skull, and the features of the face. The face is a long oval; the eyes of a long slit and large; the nose straight and short; the lips rather projecting; the transverse line of the profile, from the setting on of the nose to the ear, is short in proportion to the length, and of course the cheeks long; the ear is large, but folded; the ball of the eye is not marked either with the iris or the pupil. The nose of this beautiful statue is mutilated. I understood from M. Thulis, who went with me to shew me this, and who lived many years in Ægypt, the Turks serve all the statues they meet with in this manner.

This place contains so many remarkable remains, and collections so curious, that we are sorry to pass by it cursorily. We advise the reader and the traveller to be less hasty. The trophæal arch and the sepulchral monument, at Glanum Livii, a colony probably established by M. Livius Drusus Libo, afford also several circumstances, which will interest the attentive traveller.

The craw, or the stony way, has exhausted superstition and philosophy, to account for the numerous flints and pebbles heaped upon it. They were showered down by Jupiter, says the Pagan, for the service of Hercules; rather to overwhelm him, replies the sceptic. They were thrown up by an earthquake, or by a volcano, says the philosopher; or at least the stones grew like plants. Mr. Pownall says more probably that the lake of Geneva burst its mounds, and poured down on this coast stones and all the ruins of the ancient rocks. It is much

much more probable, that some branches of the Durance once found their way into the sea, and inclosed this space in a delta, when these numerous rounded pebbles may have been accumulated, by the winter torrents, thrown up on a higher ground.

At Arles, our author also describes different antiquities. The remains of a suite of buildings, usually called the Baths, Mr. Pownall thinks rather to have been the ruins of a forum. The mutilated statue of Serapis suggests a dissertation on symbolical idols. The country of these idols was Asia; and our author's account of their first establishment in Egypt is a curious story, and told in the easy sarcastical manner of Dr. Moore.

When Ptolemy had completed the city of Alexandria, had girt and fortified it with walls, and found that it became the residence of people of all nations, languages, and religions; he wished to erect some comprehending symbolic idol, which might become a general object of worship to all people residing there. He pretended, like a wise prince, that he had received the divine command to do this. He was conversant in all the physiologic mythology of Asia, and acquainted with the nature of the mixed symbolic idols. Any local one, whose Numen and worship was known, and was already established as local, would not do. He was to look for some idol of a God, such a symbolic mixed one as might be comprehensively catholic, which was not known, but which was willing to be established at Alexandria. He therefore pretended that a God, such as he described, cloathed in flame, had visited him in a dream, and ordered him to establish his idol at Alexandria. Whatsoever it was that he described, he, upon sounding the Egyptian priests on the matter, could not induce them to understand what God he meant, nor where such God dwelt. He wisely dropped the business for the present; but some time after pretended a second dream, wherein the God appeared to him in a terrific form. As the God had in the former vision promised all prosperity to his kingdom if he established his idol at Alexandria, he now threatened destruction to it if he did not set it up and establish its worship there. The king affected to learn from an Athenian that which the Egyptians pretended to be ignorant of, the place where this God dwelt, namely, at Sinope in Pontus. In obedience, therefore, to the divine command, he sent a ship and ambassadors to fetch the idol of this God: but, to engage and add a corroborating authority to this embassy, he ordered the ambassadors to consult the Pythian Apollo on the subject. This God added his sanction, in confirmation of the command of the vision. They proceeded to Sinope; but the king of the Sinopians would not listen to the request of the ambassadors. However, at length, won by the irresistible bribes and presents of the Alexandrians, he agreed to sell his God. The people, however, would by no means

agree to it, and became fanatically frantic, in opposition to the parting with their God, so that the king was not capable to fulfil his engagement. During these embroils, the God, not regarding the zeal and religious love which the people bore to him, so as to be ready to sacrifice themselves to him, stole off, and in a miraculous manner not only conveyed himself on board the ship, but by a like miraculous interposition accelerated the ship's way so as to make its passage from Sinope to Alexandria in three days.'

The miraculous power, which Vespasian assumed, and the foundation of his choosing the Ægyptian deity as his patron god, are also well related. Mr. Pownall, in a subsequent part, describes a statue, supposed to represent Medea, dug up at the time of his being at Arles. He thinks the attitudes too extravagant, and rather designed to represent a person on a theatre than in real life. She is in the attitude of murdering her children.

Nîmes was in the great road from Italy to Spain, and was a colony established by Agrippa. The great road, and a Roman bridge, the Pons Ambrosii, are described. The amphitheatre and the temple of young Cæsars, are in a very perfect state. The last is the maison quarrè, on which M. Seguir has exercised his ingenuity, and has decyphered the inscription, by the nails to which the letters were affixed. In this attempt, he seems to have succeeded. We did not mention a similar exertion of his ingenuity at Arles, because uncertain as the nails might be, in affording a foundation for the decypherer, more than one half of the letters, in that inscription, were supplied by conjecture. There was an altar also erected at Nîmes, 'Veneri Augusti'—The altar was discovered by Mr. Pownall, who attributes it either to Julia or Faustina. Each was styled Venus, and so might the wives or concubines of many other emperors; for each emperor was Augustus. There is also the remains of Baths at Nîmes, which seem to have been erected by Agrippa, in the form of a piscina; this Mr. Pownall thinks also was the form of the Roman baths at Bath.

'The form of these baths was that of a square. In the center of this square was a square basement with a most rich parapet or balustrade; four bases at each corner of this, and one other larger in the middle, so placed for columns or statues. Three sides of this bath were covered in with a colonade portico: on each two sides, under this portico, there were two circular and one square recess. The side next the reservoir which supplied the bath was uncovered, as was the whole space all round, between the portico and the central basement.'

The

The great aqueducts were certainly built by Agrippa ; but the temple of Diana, as it has been called, and the amphitheatre, are referred to the ages of Hadrian and Antoninus Pius : the former, however, in Mr. Pownall's opinion, was dedicated to Isis and Serapis, symbolic deities, including many others. The amphitheatre is described at length ; but the description we cannot abridge, because, like many others in this volume, it depends on the plate. We hear, with great pleasure, that the buildings which hide it in part, are to be removed, and that we may expect a more particular account of it.

The tour-magne has been supposed a building, adapted to very different uses : it is probably a Roman work, though Mr. Pownall thinks, that the Roman masonry has been covered by a modern coat. He supposes that it was one of the *turres saxæ*, built as a monument or memorial of some great family, perhaps of Trajan and Plotina. It hath the common form of a mausoleum, and the chambers resemble the *columbaria* of such mausolea.

The inscriptions at Nismes appear not, in our author's opinion, to lead to any facts of importance. There is a curious inscription on a stone, which, for its singularity, we shall explain. It is

FULGUR
DIVOM
CONDITUM.

It appears to have belonged to an altar, raised on a spot of ground, which had been struck by lightning. This ground was considered as sacred : an altar was raised over it, but the altar was perforated, and the sacred spot remained open to the heavens. This ceremony is alluded to in many of the classics. Many curious remains are also to be met with in the academy, particularly specimens of comic masks, modelled in terra cotta, with the names of the characters by whom they were worn. The present town scarcely occupies one-third of the ancient site ; and there are said to be 60,000 people in it : the numbers are supposed to be increasing ; but these are not speculations for an antiquary.

At last, Mr. Pownall returns to Vienne, and gives its history, so far as it may explain its antiquities ; together with an account of the articles found by Pere Meynard, and the researches of the Sieur Schneyder. This city was once rich and powerful, but does not seem, at present, to furnish a great supply of antiquities.

At Lyons there are a greater number ; but of no considerable importance. The thermæ are not cleared : a medal of

Portius Cato Censor is the occasion of a learned dissertation. The taurabole, our author thinks, was a new invention, to attract the first Christian converts, by a ceremony, after their own fashion. The priest, who attended the sacrifice, was buried in the ditch, as the sacrificial object, and sprinkled by the blood of the expiatory sacrifice. When he came out of the ditch, he was supposed to rise again. It was undoubtedly a ceremony of the later ages; but, whether it was intended seriously to attract converts, or to draw them by ridicule, from their new faith, is uncertain. We should rather incline to the latter opinion, as it is not easy to connect the former with any of the various doctrines of Polytheism; and the whole must have been highly ludicrous. If, in the explanation of the medal of Cato, our author is very minute, he is reasonable with respect to its antiquity. Yet, if he supports its authenticity by the descriptions of writers of that, or an immediately subsequent period, this argument will fall to the ground, when it is allowed to be coined at a future time; for, in that case, the descriptions could be the only foundation for the appearance.

The account of the Roman aqueducts leads our author into a very curious discussion on their structure. He has explained it with great clearness, and, in general, with great accuracy. He is fully of opinion, that the ancients really knew, that water in a tube would rise to the level from which it sunk, and calls those aqueducts where the level is found not to be suitable to the ideas which we usually entertain of their method of construction, syphon bridges. Yet, if they were acquainted with the principle, they did not know the extent of its application, since they might have saved the trouble of erecting any bridges. It is highly probable, that they were not acquainted with it, and that the state in which these syphon bridges now appear may be owing to accidental causes, or the effects of many succeeding years, on the ground where they stand.

Quitting the vale of the Rhine, about twelve miles east, there is a valley not unlike, in situation, that in which Bath is built. At this place, some very complete remains of ancient thermæ were found, which our author has described particularly, and illustrated with a plate. His account is the subject of the first Appendix, and gives a very clear idea of the structure of those luxurious and useful buildings. We can give no description which will be satisfactory to our readers, without the plate. The second Appendix contains a few other antiquities, which Mr. Pownall was acquainted with from authors only, and has never seen.

While

While we praise this work, in many respects, we must except against its language, which, as in Mr. Pownall's other works, is often quaint and sometimes affected. This volume is however written in a somewhat better style than his former publications. The plates are sufficiently clear, but by no means elegant: we ought, however, to reflect, that this work is designed chiefly to assist the enquiries and the recollection of the traveller. For this purpose it is well adapted.

Discours sur le Credit Public des Nations de l'Europe, per M. Herrenschwand. 8vo. 3s. Cooper.

WE return to M. Herrenschwand, whom we left without any great cordiality, as we differed on some points, where we thought his conduct deserved considerable blame. But this little difference has not occasioned our delay. We consider it as our duty to wait on authors, without considering that any part of their conduct, as individuals, ought to influence us. We are the medium between them and the public: we may conduct imperfectly; but neither ought to lose the benefit which they have reason to expect from our attention.

Our author offends no more with dedications: he proceeds immediately to his work, and states the meaning of his different terms.—The ordinary expences are those which the ordinary revenue of the nation is equal to, without any new augmentation of the public receipts, or any new taxes; the extraordinary ones, those which rise above it. To supply these extraordinary expences, a national exertion is required, or a less exertion to pay the interest of it, while the debt remains. This is the cause which lays the foundation of public credit. Our author next shows the various methods of supporting this burthen, by perpetual annuities, which does not diminish the debt; by limited annuities of years, or of lives. He next examines the advantages of each of these modes of borrowing, and concludes, that limited and life-annuities are most burthensome to the people, but necessary, where there is least confidence in the state: thus the life-annuities constitute but the one-hundredth and twentieth part of the public debt of England, but they form two-thirds of the debt of France, which is less considerable. M. Herrenschwand, however, endeavours to attack the whole system of public credit as radically erroneous and foolish, as manifestly contradictory to the true principles of political œconomy, and destructive of the prosperity, the power, as well as the happiness of nations.

This system is unstable, because it depends on the power of the nation to pay taxes, and the confidence of the nation in

the minister. A series of constant expence, an unsuccessful war, or any considerable exertions to restore public credit, which seem to imply its danger, may prove its ruin. If the question be taken in a more favourable view, if there be no want of lenders or taxes, the result will not be more satisfactory. The revenue of a nation, or the gains on its capital, in the course of a year, is the measure of its prosperity. If the taxes and the expences of living consume all the gains, the prosperity of the nation is stationary; if there is a surplus, capitals are increased, and propensity is increasing; and the contrary, if there is a deficiency. We are at present in a stationary state; and the first war, it is supposed, will ruin us, if more decisive measures are not pursued than the '*insignificant ones* of our *young minister*.' In every view, therefore, the system is unstable, for a combined expence will, at any time, overthrow it. If the revenue is also the measure of the power of the state, every defalcation of that revenue to pay taxes, is a diminution of that power.

The value of money also points out the prosperity of a nation, and the rate of interest shows its progress. Expensive wars sink it, and bring a nation to its decline; and thus old age is only kept off, by paying the debt, or increasing the capitals by favourable ballances in commerce: and when interest is high, in a prosperous state, the minister must pay a higher premium for money; so that, wherever we turn, the public credit is injurious to the value of the public effects.

Circulation is another criterion of the population, riches, prosperity, and power of a nation. This circulation consists in traffic, where one thing is exchanged for another; or in commerce, where the exchange is made by the assistance of something else, which is either money or credit.—Truck is the lowest degree of exchange, and credit the highest: money and credit are the means by which circulation is extended. If to the regular progress of this machine of circulation, a considerable addition is made, independent of labour and industry, every thing would grow dear, and the consumption would be checked; if the suitable increase is checked, every thing would be cheap, and this cheapness would discourage their production. In either case, labour and industry would lessen, particularly if these increases or diminutions were irregular. The circulation should therefore be great, regular, and susceptible of a gradual increase. Money and commerce are not capable of such a regular increase, though, indeed, our author supposes, that, by strictly regulating the importation of gold and silver, Portugal, and perhaps Spain, might be brought to the highest state of prosperity which these respective

pective countries would admit of. Credit alone is the best means of extending circulation in a manner which will add to the prosperity of a nation. But *public* credit, our author thinks, diminishes the power of this machine of circulation. The funded contracts, or the capitals they represent, are taken from the manufacturers and merchants, to supply an unproductive or unpropitious circulation in the hands of stock-jobbers. This great machine, on which so much prosperity depends, is therefore injured in the exact proportion of public debts.

M. Herrenschwand concludes with this last argument, and then notices some reasoning of M. Neckar. The purport of the passage to which he refers is, that, since the value of gold and silver, in progressive years, has diminished the value of a national debt, if we suppose the same causes to operate, the debt will, in future years, be also diminished: an opinion undoubtedly liable to great objections; but which M. Herrenschwand treats with too much severity. The necessary connection which M. Neckar establishes between the quantity of money, and the prices of different articles, is the point of view in which our author considers the passage; and in his opinions, which on this subject are often exact, he follows sir James Stewart.

Though we have once before drawn down M. Herrenschwand's indignation, by speaking too freely, we shall continue to give our real opinion: yet we have carefully abridged his work, that this opinion may not, if erroneous, mislead our readers. The discourse on public credit is extremely diffuse, though, in the number of words, as sometimes happens, the meaning is not lost, for it is sufficiently perspicuous. The author's opinions are not always just. We have differed from a brilliant, but excentric writer, the marquis de Casaux, and do not think a public debt a blessing; but many advantages are the consequence of it. The inconveniencies which this author points out are imaginary, and the injuries greatly exaggerated. The situation of England is, in many respects, misrepresented; and the confidence in the French government our author allows is not considerable, notwithstanding the many patriotic virtues of the king, which we were entertained with in his last work. In fact, we look on M. Herrenschwand as a hasty, superficial author, whose knowledge of France, and of political economy, is very confined. His late work on the Division of Lands in Agriculture, we shall take up very soon.

A Dissertation on the Influence of the Passions upon Disorders of the Body. By William Falconer, M. D. F. R. S. 8vo. 2s. 6d. in Boards. Dilly.

WE generally follow Dr. Falconer's steps with great pleasure: to extensive medical erudition, he adds a sound judgment and pleasing language. It is not enough to speak of the corporeal effects which result from peculiar influences on the mind: these are copiously detailed in almost every system of physiology; but it is necessary to show how far the mental impressions may be useful in preventing or curing diseases: it should also be pointed out, that the effects of all more active passions are dangerous and transitory; that even the influence of the most powerful depressing ones are unmanageable, and of little real assistance to the physician. To Hope, the clearer Hope, and its offspring Confidence, we must look for almost all the aid which we want in our practice from the mental remedies.

Dr. Falconer, in this very judicious treatise, points out those general facts relating to the mind which are of confidence in his subsequent enquiry, and of which one of the most important is, that a passion is to be conquered only by exciting different affections of the mind. Another is, that the ennui and listlessness which the attainment of our wishes bring with it, may be relieved by exciting any, even the most distressing, passions. Mr. Hastings will not probably look on his impeachers as his friends, yet, if he compares the misery of having nothing to look forward to with hope and expectation, even to his present feelings, he will find himself a gainer by the comparison. After describing these circumstances which lay the foundation of the mental therapeutics, Dr. Falconer describes the effects of the various passions, as they appear in the body; and this seems to be one of the least useful parts of his work, since it admits of little application in the subsequent pages. Hope, which we think of great importance, is slightly mentioned; and its attendant, confidence, is crowded into a note. But we will rescue it from its disgraceful situation.

* Two other mental affections, scarcely reducible to the class of passions, are of great importance in medicine. The first of these is, a high degree of faith and confidence in the efficacy of remedies. Whether this operates by engrossing the mind and attention, and thereby rendering it inaccessible to other impressions, or by imparting such a degree of tone, or strength, as enables the system to resist their attacks, is difficult to determine. It is found most efficacious, either in such disorders as are apt to recur at intervals, or else in such as principally affect the

the mind and spirits. It is, however, observable that, unless the prepossession be very strong, it is apt to fail in producing a cure. Another mental affection that has sometimes produced great effects, is a determined resolution of mind to resist the access of the complaint. However extraordinary this may seem, it has been practised with success in several disorders. It appears like that last spoken of, to have been principally of service in periodical and nervous complaints. There seems to be no doubt that it acts by inspiring strength and tone into the system.'

How many patients have found themselves relieved by the presence of a chearful and judicious physician, so as even to give a force to Rousseau's paradox, 'Bring the doctor, but let him leave his medicines behind.' It is owing to hope, and indeed, Dr. Falconer allows it, by the extensive use which he makes of it. In one instance of this kind only, we differ from him, viz. the application of the magnet in a pain of the tooth. It seems to have its chief effect from the coldness. We have used it, without any confidence, merely because urged to do so; and the sensation, perhaps the sedative impression of cold, seems to have been of the greatest service.

Our author then takes up Dr. Cullen's nosology, and enquires into the effects of different passions on intermittents, typhus, including pestis, phrenitis, odontalgia, podagra, hæmorrhages, apoplexy, syncope, hypochondriasis, chlorosis amatoria, epilepsy (cramp and hiccup from Sauvages) hysteria, melancholia, mania, scorbutus, icterus spasmodicus, and nostalgia.

The greatest part of these diseases are influenced by the confidence which we have mentioned as so useful; and by merely drawing the mind from one train of images, and suggesting another more salutary. It is seldom that a physician would recommend violent terror to prevent a fit of intermittent, or hysteria; or that the patient's resolution could produce the same effect by resolving to do so. We have scarcely ever heard a well-attested instance of violent passions producing any thing but transitory yellowness of the skin, which is not a jaundice: the spasmodic icterus is a term chiefly applied to jaundice from the bites of animals, which happens too suddenly to be supposed to arise from the absorption of the poison. The language of the ancients respecting bile arose chiefly from their theory of the temperament; and is more often a poetical ornament, than a physiological position. The effect of passions on the gout, are well known, but cannot properly be employed. The necessity of a proper management of the mind in melancholia and mania, is sufficiently under-

stood. We shall, however, extract a passage or two, as instances of our author's opinions.

'Opium too, which has been introduced into practice of late years in the nervous fever, and frequently administered, and in pretty large doses, is well known to exert great cordial effects on the mind and spirits.'

Opium is not, he says, an antiseptic.

'Is it not probable then, that its good effects are produced by its composing the nervous agitations, and by its introducing sensations of an agreeable kind, which tend, of course, in the same manner with joy, and such like exhilarating passions, to excite the motion of the heart, and blood vessels, and to strengthen the natural functions of the system in general? This conjecture will receive additional strength, if we reflect that the debilitating passions, as fear, grief, &c. have been in all ages reckoned among the principal causes of the nervous fever. The similarity in the effect produced, renders it highly probable, that wine and opium owe the principal advantages they procure, to the same general property. Wine, indeed, largely taken, might be useful as an antiseptic; and I by no means deny, that it may be of service specifically, when administered with that intention. But if opium produces nearly the same effects (as it is said to do) we must look for some other cause of the efficacy of wine, and refer it to some qualities which it possesses in common with opium, which can be no other than those of a sedative and cordial kind, the action of which is confined to the nervous system only.'

The use of some strange remedies in hæmorrhages our author attributes to the horror and terror with which they affect the mind.—He goes on:

'The above facts, though scarcely applicable immediately to practice, suggest nevertheless some useful inferences. We should be cautious how we attempt to raise the spirits, or agitate the minds of those labouring under a present dangerous hæmorrhage. Low spirits, and a certain degree even of despondency for a time, may be of service in retarding the impetus of the blood, and allowing a thrombus to be formed. On this account we should not be too forward with assurances of safety, but rather leave them in some degree of doubt and apprehension. Much injury has, I think, been done in pulmonary consumptions attended with hæmoptoe, by the assurances of safety given by well meaning, though imprudent friends. It tends to stimulate the spirits, already too much agitated, and of consequence to accelerate the circulation, and increase the fever and discharge of blood, and is farther injurious, by causing the patient to pay less regard to other salutary regulations.'

This

This train of ideas is so totally new to us, that we are unwilling to decide on their justice, before we have examined the subject more carefully. We shall take an opportunity of giving our opinion on it. We suspect that, in pulmonary hæmorrhages, as much injury was to be done by depressing passions, in respect to the fevers which usually follow, as benefit by lessening the hæmorrhage. There are few instances where hæmorrhage from the lungs is dangerous from its immediate effect, except at the end of fatal peripneumony, where this reasoning will not apply.

Dr. Falconer concludes with a description of those manners which will give to patients that confidence in their physician that is necessary; and concludes with a just and well-timed compliment to Dr. Fothergill, in whose memory this medal is annually bestowed. This appears to us a very elegant and useful dissertation; and we think the Fothergillian medal justly bestowed as a reward for it.

FOREIGN LITERARY INTELLIGENCE.

(Continued, from p. 391.)

ON the subjects of Anatomy, Surgery, and Medicine, our neighbours have given us little information; but, as we purpose soon to take up another volume of the Transactions of the Royal Medical Society, we shall collect the little scattered information that has lately occurred, and shall introduce it with an abstract of M. Vecq d'Azyr's discoveries or comparative anatomy, which we lately mentioned in our review of the memoirs of the Royal Academy, and which our readers, we find, wish to see.

After his particular descriptions, our author observes, that the structure of the brains of fishes and amphibia may be well understood, if we suppose the great hemispheres of the human brain; the corpus callosum; the arch, supported by three pillars; the cornua ammonis, with their appendages; the pineal gland and its peduncles, destroyed; if we suppose the cerebellum composed of one or two very short striæ, and placing the attenuated striæ on two parallel lines, extended from the fore to the hinder part; the optic thalami hollowed by a cavity, and united by their superior parts; if we flatten the annular protuberance and reduce this mass to a very small bulk. We shall form the brain of birds, by placing the striated bodies above, and swelling them again a little more than in fish, by carrying the optic thalami below, by hollowing and separating them, while the other parts mentioned are supposed not to exist.

To give more weight to these applications, it is of consequence to remark, that there is a progressive chain in the structure. Brutes have no part of the brain which men have not, while

while man has many parts of the same organ not discoverable in brutes. The parts are also disposed according to the nature of the functions of the brain. The nervous actions are, 1st, the external communication, or the impressions of the senses: 2dly, the nervous re-action, or the motions excited in the nerves, in consequence of sensation: and, 3dly, the nervous internal communication, by which these motions are communicated in straight lines to the muscles. These functions are connected with a similar structure of medullary matter in men, and in brutes. The extent of senses, particularly that of touch, is however distinguishable in men above brutes; in nervous re-action man is superior, since the nerves communicate with a greater portion of medullary matter, and not with single tubercles, as in brutes. This increased mass of brain is not necessary to the mere re-action, or to the communication of motion; so that it probably contributes to the perfection of the intellectual functions.

The same author is publishing anatomical plates, which are distinguished by their accuracy and their clearness. The 17th figure of the third Number, is extremely beautiful and exact; it represents the surface of the brain with the origin of the nerves. This author will, however, excuse us for remarking, that he is a little mistaken in what he observes, in page 52, that Mess. Wrisberg and Soemerring have described the structure, pointed out by M. Neubauer, since Neubauer knew nothing of the second part of the fifth pair of nerves which M. Wrisberg first observed and described.

With Anatomy, Surgery and Medicine are intimately united; but on these subjects we can do little more than give a catalogue of works, with a short account of each, in reality what the French call *une catalogue raisonnée*. The works of Ambrosio Bertrandi, professor of surgery at Turin, consist chiefly of *Memoirs* published in the *Miscellanea Taurenensia*, tom. i. and *Memoirs of the Royal Academy of Surgery*, tom. iii. at least these works were honoured with the first appearance of the *Memoirs* contained in volumes I. and II. now before us. The present professors PENCHIENATI and BRUGNONI have added notes and supplements, with a life and catalogue of the works of Bertrandi, in 58 pages octavo. There is the description of the liver, and a treatise on the abscess of the liver, proceeding from wounds of the head, in this collection. The latter was attacked by PONTEAU and DAVID; and Bertrandi's defence, in Italian, is also added. The second volume commences by a Latin treatise on the Hydrocele. Two other volumes are expected. We may shortly mention, M. Angelo Riboli, *Sull' uso del fuoco considerato*; on the use of fire, which he considers as a sedative or a stimulant. We think it is almost always stimulant, though the actual cautery, by establishing a drain, often removes deep-seated inflammations. We have disused it too much; though the remedy is severe, it is often useful.

We

We perceive also, in the list of new publications, a second edition of M. de Bransilla's work on inflammatory Tumors: it is written in the German language, is published at Vienna, and dedicated to the emperor. The first edition, which lies before us, is a very valuable work; but the second is greatly augmented, since the two parts contain 880 pages. One of the most important additions is said to be the composition of a plaster, supposed to be of singular advantage, in scirrhus tumors of the breast: it is a saturnine liniment, apparently of no very remarkable efficacy. In the operation, he advises the surgeon to save as much of the skin as possible; a precaution which he probably derived from the English surgeons. Dr. Schlemmer, of Kænigsgrätz, makes his infusion of bark, by putting two or three ounces of the powder into a phial of water filled to the neck, and then fastening it to the sails of a wind-mill; if the weather is warm, the cork must be very tight, and the bottle very strong, or the fermentation, excited by the constant motion, would break it.

There was sometimes since a very valuable Memoir read to the Royal Academy of Sciences by Dr. Pinel, on the application of mathematics to the human body, and the mechanism of luxations. He did not attempt to revive the old physico-mechanical doctrine, which is calculated, he says, to give a 'mortal disgust;' but merely to take advantage of mathematical proofs, in directing the force employed to reduce luxated limbs; he first applies his doctrine to the luxations of the clavicle, and promises to pursue it on the other bones. We cannot easily abridge his reasoning in this part of our work, or render it intelligible, without the plate; but the account appears to us clear, and his observations judicious. He is fully aware of the impediments which arise from the action of the muscles; but not that, in some luxations at least, there is reason to suspect a rupture of the capsular ligament.

In the department of Surgery we may mention a French and a German translation of Mr. Hunter's work, on the venereal disease. This treatise is not received with great commendations by the Gottingen Reviewers. They complain, that he has not seen Dr. Hensler's work; that his assertions are contradicted by other writers, particularly in relation to brutes being affected with the disease; and that his opinion, that syphilis is never joined with the itch and scurvy, is not supported by facts. The assertion of M. Camper, however, who thinks that he has seen the disease in brutes, is not confirmed by other observers; and the last imputation is founded on a little misrepresentation. The French translator is M. Audibert, who attended Mr. Hunter some time in London; and his work, in octavo, said to be as well printed as the original, is sold in Paris for five shillings sterling bound. The German translation is published at Leipzig, and corrected. There are some little circumstances in this article, which, in our opinion, explain the cause of its severity, and show, that at least a part of the communications came from London.

It would be improper to leave this subject without some account of the first part of Paller's *Adversaria Chirurgica*: it is on the congenital lameness, and his opinions are supported by numerous observations. He begins, like some English surgeons, with remarking, that to be a dexterous operator is not the first merit of a surgeon: he should be a good physiologist also, and not take up his knife but in the moment of real necessity. The authors, therefore, who have most accurately described diseases, and taught us to distinguish them, are the best benefactors of mankind, even though the diseases, which they have studied and described, should be incurable. M. Palleta, therefore, turns his attention to the innate lameness, and attributes it to a defect of the superior part of the bone of the thigh, connected with the *os innominatum*; besides the usual causes of general lameness, our author, a physician of Milan, mentions some which are less known, as a diastasis of the *os sacrum*: this happened in two children, and was observed by Curico Bassio;—the elongation of the thigh and leg, from a weakness of the muscles of that extremity, and perhaps too by a relaxation of the ligament; a shortness of the leg by their too strong, and probably irregular, action, in consequence of great pains, abscesses, tumors of the round ligament, a laborious lying-in, &c. He then speaks of a fracture and luxation of the thigh; and shews the circumstances which demonstrate the existence of a fracture, when it is not otherwise evident. He enquires, whether the thigh ever separates from its epiphysis, instead of breaking or being luxated, and concludes, with several very eminent authors, that the epiphysis is with great difficulty separated from the thigh.

With the assistance of the observations of Tabarrani, Gienga, Saltz Manno, Sandifort, Bonn, and the conjectures of Morgagni, he shows how lameness may arise from a disease very different from luxation or fracture, to wit, by a defect of the round ligament. As few authors have spoken of lameness as arising from a corrosion of the neck of the femur and the *os innominatum*, he shows, that this effect has been produced by a violent contusion, and after the small-pox. In such circumstances, it has been generally attributed to an abscess; his own histories of these instances are supported by those of M. Sabatier, and the experience of Morgagni: he then comes to his principal subject.

Congenital lameness, he observes, is with difficulty perceived very early, or even, while the child is in the cradle, since the disease is in its early period, and the limbs are flexible, capable of being extended or pressed back into the sockets of the joints; it is with difficulty perceived, even when the child begins to walk, for all children are then seemingly lame. It is, however, plainly discovered, from the 11th to the 18th month, when they are soon fatigued, and the cause is seen to arise from the unequal length of the legs. The more immediate causes he has ascertained by dissection; and they are either, 1. that the neck of the thigh-bone is not sufficiently long: 2. the acetabulum

is too large, or the head of the bone too great: 3. the direction of the neck of the bone is not proper: 4. the femur and acetabulum are of an oval figure: 5. the os sacrum, or the ossa inominata are luxated. He shows, that lameness must be the result of all these irregularities; and, to render the distinction complete, he points out the symptoms that demonstrate a fracture of the upper part of the thigh-bone; an event often mistaken for the cases just mentioned. Women are more subject to this complaint than men: of eleven subjects, nine were female ones; and it becomes an object of importance to determine, whether a lameness of this kind will impede delivery. Signor Pallera gives his opinion also on this subject; and shows, at least, that many instances have occurred of successful deliveries where the mother has been lame from her birth. Our author's two other dissertations—the one entitled *Experiments on the Human Blood*, when warm; the other on the *Cyphosis Paralytica*, we have not received.

Signor Pallera has employed the lizards in the hospital at Milan; but they have not always succeeded. A man died of a cancer of the under lip, though he had swallowed ninety-five of these animals. An hundred and twenty could not preserve the life of a woman, who had a cancer in the uterus; yet two persons were entirely cured of schrophulous ulcers by them; M. Trevisan cured a man of an exostosis, and a woman, of forty years of age, of pains in the bones, by this remedy. These facts are particularly mentioned in an Italian periodical work, entitled *Giornale per servire alla Storia ragionata della Medicina*, published at Venice, in quarto. The third volume is for the year 1786.

M. Arneman has lately published his Dissertation on Aphthæ, which obtained the second prize from the Society of Medicine at Paris. The work is in many respects valuable, and is divided into three parts: 1. The aphthæ of children: 2. the malignant aphthæ of hospitals and work-houses, which our author thinks differs from the first kind only in degree, and to be a critical evacuation that ought to be supported: 3. the aphthæ of adults.

A more important medical work is published in Italian, at Pisa, by signor Francisco Vacca, in two volumes quarto, entitled an *Essay on the most frequent Diseases of the Human Body*, and on their most efficacious Remedies. The title is a comprehensive one; and the author, who boasts of the experience of thirty-four years, is a professor in the university of Pisa. 'My work, says he, shows the real state of the powers of medicine, not those attributed to it by credulity or imposture.' Physic is confessedly imperfect, and our author proposes to render it less so, by attentive observation, particularly of uncommon cases. Theory he thinks of little comparative importance. What method would have appeared more probable, says he, in a theoretical view, than the hot one in the small-pox? And what has been more pernicious?—Dr. Cullen's system, which is simple
and

and ingenious, but founded in M. Vacca's opinion on principles purely hypothetical, he entirely rejects, and undertakes to point out its errors. To Boerhaave he is scarcely more complaisant; his theory is defective and erroneous. In short, he opposes every hypothesis, and endeavours to extend the empire of observation and experience; for without these, says he, we can have no good pathology.

The first volume treats of the causes, the symptoms, the progress and treatment of diseases in general, and of fevers in particular. The second treats of chronic diseases in general, and of some particular ones. He examines also, from experience, the effects of the most celebrated remedies. The volume is terminated by a Supplement, in which M. Vacca enquires into the advantages which medicine has received from anatomy and natural philosophy. These advantages appear to be few; but our author is full of hopes, and concludes, that the study of these sciences is absolutely necessary. This work contains many facts, that may with propriety be depended on; but, we perceive that our author is sometimes sceptical and often prejudiced.

As we have mentioned Dr. Cullen, and the opinion of M. Vacca of his works, we may just observe, that he has not received very fair or candid treatment on the continent. Two translations of his First Lines have been published, and either intemperately praised or severely criticised. The most moderate think they find much to blame in his theory, and much to be supplied in his practice.

In the foregoing detail we have chiefly been indebted to Italian physicians; Germany furnishes little novelty. Murfinna, has, however, published a second edition on putrid fevers and diarrhoeas. He is surgeon-general in the Prussian Armies; and these diseases occurred in the campaigns of 1778 and 1779. His practice greatly resembles that of Zimmerman, in the dysentery: he seems to have given wine more freely.

Though Germany has furnished little to this article, in the university at Gottingen medicine seems to be successfully cultivated. A thesis of some importance was published there, in the course of last year, on white vitriol, and its use in medicine. In this salt there is usually some iron and copper, which are separated by adding an additional quantity of zinc: it is said to be a powerful astringent and tonic, capable of opposing putrefaction and quieting convulsions. The vomiting which it excites is attributed by the author, M. Stolpe, to the particles of copper in it; for, from twenty-four to forty-five grains of his own preparation did not vomit two patients, in whom that evacuation was easily excited by a very small dose of emetic tartar and ipecacuanha. Yet the copper may be of service, when an active emetic is wanted. Internally, it is said to be useful in epilepsies, putrid fevers, inflammatory fevers, rheumatism, gout, to kill worms, to remove the colica pictonum, and to check hæmorrhages. It is used externally in inflammations of the

the eyes, ulcers of the mouth, scurvy, and in the second stage of gonorrhœa. Another thesis of nearly the same period, is by M. Janssen of Lunebourg, on the bilious peripneumony, and it is said to be very valuable. Another thesis, contains an able defence of Dr. Crawford's Theory of Heat, against the objections of Mr. Morgan: young authors are not, however, agreed on this subject. Mr. Leopoldo Vacca, the son of the professor at Pisa, opposes Dr. Crawford's theory, and adds a new one of his own, which depends on fire fixed by phlogiston: the fire only appears with its peculiar properties, in this author's opinion, when separated from phlogiston; but Dr. Crawford's second edition, will contribute to elucidate this subject by more accurate experiments.

We must not leave the university of Gottingen without mentioning the fourth volume of Murray's *Apparatus Medicaminum*. The form is changed, and it is now published in folio: there are but five orders of plants, and seventy-four other articles; so that this volume appears to contain less than any of the former ones. As we expect to receive it very soon, we shall give a general account of the author's plan, and of the whole work. This fourth volume is said to be particularly valuable.

An Essay on the Medical Power of the *Italian* indigenous Plants has been lately published at Naples; the author is Dr. Giuseppe Micoli; he is a young knight-errant, who has already taken the field against every species of quacks, whom he considers as the most destructive vermin. To determine the real virtues of one plant, is of more consequence, he says, to the progress of medicine, than all the capricious and chimerical theories which quackery and imposture have invented. We want, he thinks, no woods, barks or balsams, from another hemisphere: our own remedies are sufficient. The medicines which he would depend on are sea-water, sea-salt, the juice of the white poppy, nettles, resin, gentian, oil of the pine tree, probably turpentine, &c. There is some quackery, though of a different kind from what has usually been distinguished by that name, in all this declamation; and it might be useful to enquire, how far the mind may be induced to place more confidence in what is foreign, and much celebrated, than in our own plants? If it be supposed to be more strongly affected by the one kind than the other, it is prudent and politic to employ that kind. In reality however, sulphur and turpentine will not cure phthisis: gentian will not remove fevers, nor the juice of the white poppy be so useful as our young author fancies.

Matteo Zocchirolli's letter, *Sopra l'Azionidei Medicamenti*, is not on a much better foundation. As different medicines may produce different kinds of air in the stomach, he suspects that their peculiar action may depend on these airs; and that nutrition is also affected by different sorts of the same fluid. Putrefaction is owing to the escape of air; and antiseptics prevent that escape. Wine and acidulous waters act from their inflammable and fixed air. The nervous symptoms which occasionally arise from some

grains of filings of steel, proceed from the inflammable air, produced on their solution in the stomach; and the refrigerating power of nitre, from its dephlogisticated air. We suppose our readers wish for no farther information, relating to this very excentrical work.

M. Baldini's works, which contain several useful observations on the actions of medicines, are lately collected at Naples; they are to consist of five volumes. We shall transcribe the subjects: of the exercise of hunting, as proper to preserve health; of the diversion of fishing; the method of bringing up children by hand; of the exercise of riding and sailing; that the weakness of the human constitution is produced by the refinements of fashion; rules for obtaining an healthy old age; on the cold baths of simple and sea-water; of the internal use of sea-water in obstructions; practical rules for the use of mineral baths, stoves, &c. on lemons, potatoes, and melons; on the use of wine in diseases; on the medical use of lizards; on the advantages of vervain in fevers; the effects of fern in rickets; salutary directions for gouty people; on the action of smells on the human body. These volumes, which are entitled *Essays on the Preservation of health*, are said to contain all Dr. Baldini's works: he is physician to the king of Naples, and a man of extensive knowledge and real ability. As the greater part, if not the whole of these volumes, have been already published in a separate state, we shall not enlarge on them any farther.

Dr. Giuseppe Amico Casa Grande has published an excellent *Essay on the Oil of the Cornel-tree*, which was formerly employed and was long since forgotten. He shows how the oil can be separated from the berries and its different uses. It is an unctuous oil, somewhat aromatic and balsamic; but its medical uses are rather hinted at than pointed out. Our author shows how it is to be sweetened for the use of the table, and has explained its various oeconomic uses, particularly in making soap. M. Binder, in a little pamphlet, has also shown, that oil, proper for eating and burning, may be made from the stones of grapes. It is a brochure of twenty-four pages, published at Stuttgart; but the most important essay on subjects of this kind, is the *Memoir of M. Moringlane*, lately read to the college of Pharmacy at Paris; on the method of extracting the different substances, known under the name of turpentine, tar, colophony, yellow pitch, yellow resin, with all the various productions of the pine-tree. This *Memoir* is in many respects valuable, since the directions are very particular, relating to the choice of the tree, and in some measure on its cultivation. A treatise has also been lately published on the continent, on the medical use of turpentine. In this essay its virtues are as much exaggerated as they have lately in England been diminished. Truth seldom dwells in extremes; it was formerly the fashion to use stimulating medicines too freely; and we now dread them too much: turpentine, with proper care, may be often an useful medicine, in cases where it has been lately forbidden.

Tableau

Tableau General de l'Empire Ottoman, par M. de Mouradgca D'Obsson, Chevalier de l'Ordre Royal de Wasa, &c. Royal Folio. Vol. I. Paris. Sold in London by Robinsons. 7l. 7s. in Boards.

WHether the Ottoman empire will be soon shaken to its foundations; whether the storms of war will introduce a more liberal government; or success rivet more strongly the chains of despotism, are questions, though interesting, yet too intricate for our discussion, and admit of too imperfect a solution to draw us far in the regions of doubtful enquiry. At this period, the politics of the Porte begin to be more than usually interesting to Christian powers. It depends on the events of the present war to determine, whether the Mediterranean shall admit another master to contend for the sovereignty of its sea; or whether the vast force of Russia shall add to the complicated system of European politics in the southern regions. Yet, independent of this crisis, it is time that a period so enlightened as the present should receive some more authentic information than the casual reports of travellers can afford, on the subject of a nation which, issuing from the confines of the Caspian sea in the thirteenth century, has for ages been in possession of the most beautiful country in Europe. We have long looked at this colossus from a distance: it is now time to receive some information on those minuter principles, which give energy and activity to the whole machine; to examine the powers and resources of this nation of enthusiastic conquerors. From M. D'Obsson we had reason to form sanguine expectations. He was born at Constantinople, had resided all his life in that country, and was the minister of a court whose situation was intimately connected with the Porte. Our expectations are not disappointed. The splendor of this first volume is unexampled; its exactness, so far as we have been able to perceive, is unimpeachable. We gave early notice of it in our last volume, page 301, and we can now add, from a careful examination of the first volume, that our ideas of its execution are greatly exceeded.

The religious code is designed to make two volumes. The present volume contains the first section, and the three first books of the second. The code is divided into three portions, the dogmatical, the ritual, and the moral. It is the work of the ancient Mahometan doctors, called imams mudjhtehhids, which signifies fathers of the church, and sacred interpreters. This religious legislation is founded, 1st. On the Cour'ann (for so it seems the Koran must be written). 2dly. On the oral laws of Mahomet. 3dly. On the decision of his disciples, and particularly of the four first caliphs. And, 4thly, On the opinions of the imams. These four books are consecrated, under the title of Erdille-y-Erbea, or the four demonstrative proofs. In the introduction, these four sources of religious legislation are first examined and explained: it contains, 2dly. an explanation of the four orthodox rituals, and of the seventy-two sects proscribed in the empire. There is also an

account of the formation and the compilation of this code published under the name of Multeka, its different characters, and the distinctions which the law makes of different nations, religions, and conditions of men. This code forms their criminal and civil law; and is, indeed, almost the whole of their jurisprudence. It is said to be very confused in its original state, yet it is the foundation of the various fetwas or decisions of the imams. These have been reduced by the mustis, and form what we call the common, in opposition to the statute law. There are various collections of this kind, in different degrees of estimation.

The first section contains the dogmatical code: it consists of fifty-eight articles of faith; and is the work of Omér Nesséfy, with the commentaries of Sadéd-dinn Testazany. It contains an account of the cosmogony of the Mahometans; of their traditions respecting the earliest ages; of their respect for the patriarchs and prophets, with their particular veneration for the person of Jesus Christ. A table of the universal caliphs is added, or those who are considered as the immediate successors of Mahomet in the sacerdotal throne; and a catalogue of the principal heresies which have sprung up even in the centre of the Mahometan faith. The true meaning of the tenet of predestination is explained; the wisdom of the law respecting the illusions of judicial astrology, and every thing that relates to the sacerdotal functions of the sovereign; his spiritual and temporal authority, his rights and his powers, and the requisite qualities to render him worthy of the Mahometan throne, are detailed at some length. Observations are subjoined on prayers and alms; signs which announce the end of the world; on doctors, who are interpreters of the law, and the different classes of prophets. The chapter on judicial astrology is very valuable, and illustrated by numerous facts from the history of the Turkish empire. We shall select a short instance.

‘The succession of Mourad III. to the throne offered a new subject of alarm to the superstitious. It is a common opinion, that the first words spoken by a new monarch would foretell the happiness or misfortunes of his reign. Mourad, having had secret intelligence of his father’s death, immediately left Magnessie, where he commanded, and arrived by night at the seraglio, where he received the homage of his servants. They stood round the throne, awaiting, in silence and fear, the first words that the new sultan would speak: his words were, “I am very hungry, give me something to eat.” Terror seized every mind, and they grieved for the misfortunes supposed to threaten the reign of the prince. The event added strength to this ridiculous opinion; for a cruel famine happened the same year at Constantinople and different provinces of the empire. This misfortune was followed by wars and horrible rebellions, which rendered this reign one of the most unhappy ones.’

We shall translate one other short passage, which relates to the end of the world.—‘The prophet has given six signs, as the terrible

rible forerunners of this event. 1. A black, thick smoke, which shall surround the whole globe. 2. The appearance of the anti-christ, Dedjeal. 3. The appearance of Dabbet'ul-arz, who will have in his hand the rod of Moses, and the seal of Solomon: he will touch the elect with this rod, tracing on their faces, in visible letters, the word muminn, believer, faithful, and will apply the print of the seal on the foreheads of those who are rejected, tracing the word keafir, unbeliever. 4. The sun rising from the West. 5. The coming of Jesus Christ, the son of Mary. 6. The appearance of Yeedjoudjes-Meedjoudjes, or nations of dwarfs, the issue of Japhet, the son of Noah. 7. The falling of the East. 8. The destruction of the West. 9. The overthrow of Arabia. 10. A violent conflagration, which arising from the Yemen, shall drive the people before it to the place of judgment.'

The ritual part, the subject of the second section, is where the code Multéka begins, and is compiled by Ibrahim Haleby. It contains five general heads; purification, prayer, the elemosynary tithe, fasting, and a pilgrimage to Mecca. The explanation of the religious code on the three first points only is contained in this volume. But to be more particular:

Purifications are divided into three kinds; washing, ghasl, merely cleansing from impurities; but any smooth bodies may be wiped only, since the soldiers of Mahomet, after victory, only wiped their swords, or those which they took from the enemy, put them on their sides, and went to prayer. The second kind is ablution, which implies somewhat more strict than washing; and lotion, which differs rather in the ceremonies used, or the purposes to which it is applied, than in the form in which it is employed. The water is spring, or even sea-water; in short, any thing but stagnant, fetid water, or what is defiled by any impurity. Dust is styled pure water, and allowed, where no water can be obtained. This was a convenient dispensing power, which the prophet employed in a dry desert. The kinds of impurity which require illustration, affords much absurdity, and many ridiculous distinctions. The great objects are undoubtedly cleanliness and health. For the first purpose, the ablutions are ordered to be very strictly observed, on various occasions. On the second account, we find baths very frequent in all Mahometan countries, since their different lustrations can only be performed properly in a bath.

Prayer is a very extensive duty. The dominical prayer, the namaz, or salath, requires four conditions: 1. A state of perfect purity. 2. To cover the parts which modesty requires to be concealed. 3. Turning towards Mecca. 4. Proper intentions. The posture required is pointed out with great accuracy, and a proper gravity is an essential object. The prayer namaz is to be repeated four times in twenty-four hours, viz. in the morning, at noon, in the afternoon, and at night. Every impurity acquired during prayer, requires fresh ablution; and, if the pu-

rity of an imam is soiled, he must go out covering his face, 'as if his nose had bled,' and he must by signs request some of his pious and learned hearers to proceed. Every groan or word, or the slightest inattention, renders the prayer of no effect. Even sighs destroy its efficacy, unless they occur at those passages of the Cour'ann, which speak of paradise or hell. The usual salutations of mussulmen on sneezing, the salutations between the faithful, and even coughing, which are all worldly practices, are injurious to the effect of the prayer. But it is impossible to mark all these minute variations, or the different ordinances for travellers, and sick persons. The particular forms, on different occasions, are very numerous. Some parts of the Cour'ann are to be recited only when accompanied by prostrations; and every good mussulman is expected to be able to repeat the whole of this sacred volume.

The eleemosynary tithe is another duty of Mahometans. This tithe is collected for the benefit of poor mussulmen, except of the tribe of Beni-Haschim. This tribe is too noble to receive alms: it would disgrace them; so that if they are poor, they live on a certain portion of the sovereign's share of plunder, from the enemies of the faith. When there is no war, their situation seems to be a distressing one. A man must be in possession of a certain number of camels, oxen, sheep, horses, or other effects, to be liable to this tax; and from this number the tax is increased in progression. Even jewels and gold are taxed; and the origin is said to have been the following occurrence.—'The prophet seeing two women turning towards Mecca, with bracelets of gold on their arms, asked them if they had paid the eleemosynary tax? They said no—Would you then, says he, choose, instead of bracelets of gold, bracelets of fire? By no means, they replied, with the most lively emotion.—Well then, adds the prophet, mind, for the future, to pay tithes.' It ought to be mentioned, from our author, for the credit of Mahometanism, that mussulmen are no less careful to pay this tax, than strictly to fulfil all the external ceremonies of their religion. We believe they are not so careful, in private, to obey the dictates of the Cour'ann. The paschal tithe is of canonical institution, and consists of a certain measure of corn, or its value, which every rich mussulman is obliged to pay for himself, and even his children and domestics. This obligation extends only from the morning of the feast, to the time of the paschal prayer. The paschal sacrifice is of similar institution, and consists in offering a camel, or an ox; but seven are allowed to unite in this sacrifice, at their joint expence. The volume concludes with a description of the temples, and the buildings round the mosques; the public libraries connected with them; schools, hospitals, colleges, and the various foundations which form parts of religious institutions.

We must not leave M. d' Ohsson's work, without some remarks on its execution. It is beautifully printed, on the paper usually employed for copper-plates, in a type which wants
only

only a little more fullness to render it no less convenient to read than beautiful to look at. The proportions of the letters, with a very few exceptions, and those very trifling, are excellent. The plates are beautifully executed. A little prejudice may be felt against their accuracy, by those who reflect that the Turks allow of no imitations of life in drawings. It may at first be suspected, therefore, that these drawings are imaginary ones, or taken from recollection. It must be, however, remembered, that the Persians allow of paintings; and this is one of the circumstances which make good mussulmen look on them as heretics. In some of their books of history may be found portraits of almost all the patriarchs, the caliphs, the imams, and the greatest men of the East, with plates of the most remarkable battles, and the most celebrated achievements of the eastern nations. The sultans also, in spite of their law, have their pictures painted in oil on fine pasteboard. This practice was begun by Osman I. and each sovereign adds his own: they form a book in quarto. Our author, by a lucky event, procured this book, and copied the portraits. He showed it also to M. de St. Priest, and M. Ulric de Celsing, the French and Swedish ambassadors; and their testimony will probably support the truth of his account, and the authenticity of his copy. The other plates were drawn on the spot by Grecian and even European artists. Those, in the present volume, are of unequal merit; but those of inferior merit are clearly and neatly executed. They represent the patriarchs and the mussulmen at prayer, or performing their ablutions; the religious festivals; the outside and insides of mosques, chapels, libraries, &c. The patriarchs, and even Adam and Eve are, of course, drawn from fancy, and generally in Turkish dresses. The plates of this volume are forty in number, besides the frontispiece.

We have given an early account of this work, because it is splendid and curious. We shall take up the second volume as soon as it comes to our hands; for we are convinced it will gratify the curiosity of our readers to be informed of the publication and its contents, if they cannot obtain a more ample gratification, by perusing it.

MONTHLY CATALOGUE.

P O E T R Y.

Peter's Pension. A solemn Epistle to a sublime Personage. By Peter Pindar, Esq. 4to. 3s. Kearsley.

WE perceive that Peter politically sunk in his last work, (see p. 400.) to rise higher, and dazzle us with more splendor in the present. If he before set in the west, he now rises in the east; and is more arch and pleasant than ever. The report of his pension, and the various rumours spread concerning him, furnish the subject of this poem, which is ornamented by

some *softer* poetry, to show that he has not a *bard* heart. We still wish that he would change his subject; and we would rather consent to be the objects of his satire, in another 'Supplicatory Epistle,' than that he should continue in this unceasing round. Yet his present satires are more interesting: the editions where M—y is attacked are numerous, while the Epistle to the Reviewers, though the oldest, is least in request. We hope that this arises from something more than our obscurity. We shall, as usual, extract some lines, and they shall be the concluding ones. After refusing the pension that *may* be offered, he adds:

'Yet, should I imitate the fickle wind,
Or Mr. patriot Eden—change my mind;
And for the bard your majesty should send,
And say, "Well well, well well, my tuneful friend,
I long, I long, to give you something, Peter—
You make fine verses—nothing can be sweeter—
What will you have? what, what? speak out—speak out—
Yes, yes you something want, no doubt, no doubt."
Or should you like some men who gravely preach,
For sake your usual short-hand mode of speech,
And thus begin—in bible-phrases sublime;
"What shall be done for our rare son of rhyme?
The bard who full of wisdom writeth?
The man in whom the king delighteth?"
Then would the poet thankfully reply
With fault'ring voice, low bow, and marv'ling eyes
All meekness! such a simple, dovelike thing!
"Blest be the bard who verses can indite,
To yield a second Solomon delight!
Thrice blest, who findeth favour with the king!
Since 'tis the royal will to give the bard
In whom the king delighteth, some reward,
Some mark of royal bounty to requite him;
O king! do any thing but knight him."

These are not, however, the best.—The tales furnish some pointed strokes of wit and satire; but we are unwilling to transcribe them, because, we hope, they are founded on misrepresentations.

The King's Ode, in answer to Peter Pindar, on the Subject of his Pension; with a poetical Preface, and four original Cantatas, by the same Hand. 4to. 2s. 6d. Stalker.

'Paid in thy own poetic coin,
No better pension shall be thine.'

From these lines of the preface we expected much pleasure. A commercial treaty of wit promised great entertainment. But we must observe, that Peter is not paid *in his own coin*. For wit and humour dullness and insipidity are bartered; and we do not perceive that the king's champion is less severe on his

majesty than Peter; so that we have not even loyalty and decorum to compensate for stupidity. There are some rural cantatas, and an Ode to Impudence, which have a little merit in the burlesque style. We shall transcribe the last stanza of the Ode:

‘———Fickle dame
Who lov’st promiscuous flame,
On Peter fix thy shameless fire,
———O, sweep with hottest hands——his lyre,
On lewdest subjects sing:
Thus in a little time,
The sons of little rhyme,
A thousand puny Pindars forth will spring.
Amazon of Peter’s cell,
Still at Newport shambles dwell.’

We cannot easily divine our author’s meaning. If he meant to express his displeasure at Peter’s illiberal abuse of M—y, it may be observed, that he is almost equally abusive: if, to depreciate Pindar’s poetry, he has furnished the best foil to decorate it, by contrast, in adopting his metre and his manner. Conjectures are endless: perhaps, after all, the design originated in the Park, about dinner-time.

The History of Peter Pindar. 4to. 2s. Stalker.

‘Ecce iterum Crispinus!’ ‘Master Kastryll, the angry boy is come again,’ and tells us that Peter was a Cornish apothecary, and threshed by a Cornish justice. It may be very true; for we know authors only in their works; but that there was no interval in his life between his Cornish healing and his London writing, has been greatly doubted by those who pretend to be well acquainted with him.

From the Answer to the Expostulatory Epistle, we shall select our author’s panegyric on Mr. West.

‘And thus it is with famous West,
Who has so charmingly express’d
Th’ events of the historic page,
Which most attention shou’d engage:
Whose pencil has so well portray’d
The passions which the soul pervade.
—O West! how oft I’ve fondly gaz’d,
While my rapt fancy stood amaz’d;
Gaz’d on each dear, fictitious part,
Depicted with such curious art,
She almost doubted that the scene
Had mere effect of col’ring been!’

We hope the doubts of fancy are, by this time, resolved. But if, gentle reader, you are not pleased with this extract, which we have culled with our choicest care, we are sorry for it: there is really no temptation to transcribe more.

Poetical Translations from various Authors. By Master John Browne, of Crewkerne, Somerset; a Boy of Twelve Years Old, Published by the Rev. Robert Ashe, for the Benefit of his Pupil.
4to. 3s. Nichols,

This publication will, we hope, answer the design of the benevolent editor, and enable the young poet to prosecute his studies, and reap the benefit of a university education. His father cannot be expected to contribute *very largely* towards it, having seven children to provide for besides our author, and all of them younger than him. To support this family he has merely the profits of his place as an exciseman, and what he can get by stealing a few hours from his office, in teaching day-scholars to read and write.—The editor declares that he never assisted his pupil in the structure of five verses throughout the whole of his poems; and if they have received no other corrections but what their author's judgment suggested, they must impress every reader with wonder at his taste and accuracy. We mean not to imply by this, that his translations are always absolutely correct, either as to expression or fidelity; but they approach so nearly towards it as to command our admiration. In proof of our assertion, we shall merely select a few lines from the translation of Mr. Huntingford's Ode to Silence, which opens the collection, and was written by Master Browne when *but ten years old.*

'Sister to darkness, and the gloomy night,
With visage pale, and down-cast, fixed, light,
Thy finger to thy closed lips apply'd,
Say in what place, O Silence, you reside?
Far in the wood imbosom'd deep?
Or on the lofty mountain's steep?
In the dreary desert wide?
Or by some lonely tower's side?
Or sitt'st thou on the rocky shore
While zephyrs calm the billows' roar?

The epithets, in general, throughout the collection, are equally well chosen, and suited to the subject, as those we have quoted.

Soliloquy in a thatched Building in a retired Part of W— Gardens,
4to. 2s. 6d. Faulder.

The author appears to be a very whimsical sort of character, and we know not well what to say of his verses. 'The following little poem, he tells us, has now run some way into *his* fourth *Noviate* since it was originally written.'—'Why, or when it has been enlarged since—why brought from obscurity to the broad day—whether the subject or scene be real or fictitious—whether the sentiments of the poem be the past, or present ones *of the very day.*' All these points, the author assures us, he will keep a profound secret; nay, he has contrived to wrap himself up in so much obscurity, that, without presuming to guess whether

whether his sentiments are new or old, we can seldom discover the ideas which he means to convey, nor even the subject on which he writes. The lines which we have quoted follow an address to Minerva, who is desired to come not in 'sable frowns,' but with 'winning smiles to fill the heart with *positive* pleasure.'

Teach me to tread life's devious way,
Nor friend to vice, nor falsehood's prey;
And ever be thy golden line,
Twixt sophistry and reason, mine;
Sad sophistry! with glaring hue,
That gives false virtues for the true;
Reason, (and through thy light divine)
The jewel pure, as from the mine;
Thy light! that shews, with diff'ring name,
Proof and conviction, as—the same;
Thy light! that, equal, gives to view,
For, or against, ourselves—the true:
And then, with rectitude your guide,
No, not for worlds, to quit your side;
But then too, yes; ye half-born throng,
When wrong, to see; nay say, we're wrong,
To re-illumine, from black offence,
The injur'd front of innocence;
(From black offence? but if such be,
Take care, at least, ourselves are free,
"Judge not, (we're told) lest you judg'd be.")

The explanatory notes are, if possible, more obscure than the poem.—Three engravings of Strutt accompany this performance, two of them extremely beautiful, and deserving a better situation.

The Fall of the Robillas. An Historic Poem, 4to. 1s. 6d. Symonds.

Asiatic manners afford ample scope for poetical embellishments; and the present subject, if properly treated, might have been made extremely interesting. The 'little Epic,' so the author styles it, now before us, is almost entirely confined to the history of a single family. The brevity of the tale is not its least excuseable defect.

Euphrosyné, an Ode to Beauty: addressed to Mrs. Crouch. By Silvester Otway. 4to. 1s. 6d. Kearsley.

An irregular poem (and such the present is in every sense of the word), if the pauses are judiciously varied, may possess striking and peculiar beauties. The writer should, however, have an exceeding good ear in regard to poetical numbers and cadence, otherwise that of his reader will be frequently much hurt at the failure of an expected rhyme, or a well finished or an harmonious period. Those who adopt this mode of composition merely
for

for the ease with which it may be executed, can never succeed. In general, how tiresome and disgusting are the Pindarics of Cowley, and other poems of the same name, written in the last century? Our author seems to consider this mode of writing as a novel attempt. He professes a neglect of all methodical arrangement of verse.

‘Whether, says he, this shall be deemed a fortunate temerity, or an unhappy attempt to shake off the fetters that encumber the flight of the British Muses, is now respectfully submitted to the candid severity of criticism, and to the impartial opinion of the public.’

The public, we can assure him, will concur in opinion with us, that if the Muses will play such antic tricks when they are let loose, as they are here made to play, they ought to be again confined; and we beg the lady to whom the poem is addressed, and who seems to have turned the author’s brain, that she would exert her influence, not, ‘to cheer,’ but check ‘the soaring lay.’

‘To cheer my soaring lay,
Which trembling tries the proud essay—
For oh! that meteor-blaze of beauteous form,
What eagle-pinion’d flight of song
Can ever hope to reach?’

Messiah: a Poem, in Two Parts. By Miss Scott. 4to. 2s.
Johnson.

‘This poem was occasioned, says miss Scott, by reading Mr. Hayley’s animated exhortation to Mr. Mason to write a national epic poem.’ One would naturally suppose that, in a muse-inspired mind, it would rather have suggested the idea of an Alfred, an Edward, or an Arthur, ‘begirt with British or armoric knights,’ than have taught it to wing its excursive flight to the distant regions of Judæa. There is, however, something very striking and peculiar in the concatenation, or rather succession of ideas, that occupy the human mind. Miss Scott informs us, ‘she was led by a perusal of those elegant lines insensibly to contrast the character of that Hero, on whom the Christian’s eye should be invariably fixed, with the heroes of the world.’ This passage, and many others, evince the pious disposition of the fair author; and it must be confessed they are sometimes more commendable for their religious and moral tendency than their poetical merit.

‘The infant Jesus grew in strength apace,
And, as his years increas’d, he grew in grace:
No puerile sports amus’d his opening mind.’

We meet with many feeble and prosaic lines like the preceding, but with few strikingly exceptionable. The sentiments are generally expressed with precision and ease, sometimes with elegance; of which the quotation annexed will serve as an instance. In

' In all the pomp of verse, in times of old,
The Bard Divine thy mystic birth foretold,
And sung, in rapture's animating strain,
The peaceful glories of thy promis'd reign.

' Bright Morning Star! from thy resplendent ray
Shall darkling man derive celestial day;
Wide shall thy renovating light expand,
And cheer, ere time expire, each distant land.

' Mild Prince of Peace! where'er thy banners spread,
Triumphing virtue shall erect her head;
Arm'd with the conqu'ring energy of God,
Thy hand shall break oppression's iron rod!
War's brazen trump no more the ear shall wound,
Nor earth, her bleeding children's groans resound
Each hostile nation shall thy laws obey,
And own the meek Messiah's gentle sway.

' Thy life's first dawn, angelic voices sung;
To joy's bold notes their golden harps they strung;
And while the swift-wing'd messengers of love,
Lightsome as air, descended from above,
A radiance round them shone more richly bright
Than day's gay orb in its meridian height;
Its dazzling beams the watchful shepherds saw,
And gaz'd, and trembled with unwonted awe.'

A Monody on the Death of Mr. John Henderson. By G. D. Harley. 4to. 2s. Wilkie.

Mr. Henderson's professional abilities were considerable, and his private character respectable. This performance seems to have originated from a warm and sincere friendship, and so far it does the author credit. Its poetical merit is not very conspicuous, though we occasionally meet with some good lines, and sentiments happily expressed.

The Humours of Brighthelmstone. By J. West. 4to. 1s. Scatcherd.

The Brighthelmstone waters appear to be of a very different nature to those which flow from the Castalian spring; instead of conveying divine inspiration, they seem to possess a stupefying and antipoetic quality. In confirmation of our remark, an illustrious example was given in our Review for April last, p. 313. The poem now before us is not to be placed in the same rank with that strange indigested performance. It is a feeble imitation of Anstey's Bath Guide.

The Country Book-Club, A Poem. 4to. 2s. 6d. Lowndes.

We suspect, from some inaccuracies, that this little poem is written by a person whose genius has not been greatly improved by education. We perceive in it some traits of humour not very poignant; a few characters pretty well discriminated, though not very highly finished; and some descriptive scenes, tolerably pleasing, though not strikingly beautiful.

The

The Solicitudes of Absence, a genuine Tale. 12mo. 3s. Forster.

Mr. Renwick, to whose merits we have so often borne a willing testimony, relates, in this 'genuine tale' of woe, the events of his life, the solicitudes arising in consequence of his absence from a beloved wife and family; the struggles which he experienced with a narrow income, with alternate expectations and disappointments.—Mr. Renwick deserves much; and he has not been *wholly* disappointed; yet, with great merits and laborious services, he should not have been left in his old age to contend against the billows of a troublesome world. When we reviewed his various 'Addresses' we were not aware that he was, in fact, pleading for an amiable wife and a promising family. We wish he had been more successful. His mind seems to be well-regulated and well-informed: his language is elegant; his poetry pleasing, tender, and pathetic.

DRAMATIC.

Ximenes; a Tragedy: by Percival Stockdale, 8vo. 2s. 6d. Faulder.

This Tragedy was never acted, nor is it calculated for theatrical representation. It is totally void of the intricacies of the modern drama, and seems formed upon the model of Shakspeare's historical plays. It resembles them at least in length, number of characters, the introduction of real occurrences, and irregularity of plot.—We cannot carry the parallel much farther.

The Stone Eater, an Interlude. As it is acted at the Theatre-Royal, Drury-Lane. By C. Stuart. 8vo. 6d. Symonds.

There is no critical code by which we can try these temporary trifles. Fancy follows its own laws, and absurdity is often the consequence. It is as easy to eat stones as to give any account of this performance.

NOVELS.

Powis Castle; or, Anecdotes of an Ancient Family. In two Vols. 12mo. 5s. Lane.

The first volume is artless and pleasing: the second is of very inferior value; for Sir Walter is uneasy without reason, and satisfied without conviction. There are many trifling errors in language and circumstances, which lead us to think that the author's knowledge and experience have received very little cultivation.

Emilia D'Aubigné, a Novel, by the Author of Ella, or the Delusions of the Heart. 12mo. 2s. 6d. Elliott.

We cannot highly commend the moral tendency or the conduct of this work. Some parts contain natural and unaffected descriptions; but the story is sometimes improbable, and often obscure.

Heloise; or, the Siege of Rhodes. A Legendary Tale. By the Author of Maria; or, the Generous Rustic. Vol. I. Small 8vo. 3s. 6d. Forbes.

Legendary Tales are seldom executed happily; and we cannot highly commend the *Siege of Rhodes*. The narrative is sometimes interesting; but it hurries too hastily along to be very affecting, while the story of the siege has been admirably told already in the page of history. There are a few brilliant passages, and a few anachronisms, interspersed, though the latter are not very glaring, nor do they greatly lessen the pleasure of the reader. We expected somewhat better from the author of the '*Generous Rustic*;' and our expectations having been raised, perhaps too high, may account for a little disappointment. We shall select a short passage, where the situation is well described, and is in itself interesting.

'In two days the impatient baron set off for the retreat of Heloise, accompanied by father Nicolas; on their arrival they repaired to the convent, and on enquiring for Heloise, they were directed to the chapel. They entered, and discovered by the light of the moon the pensive mourner kneeling at the tomb of Selima, and offering up prayers for the repose of her spirit. A scene more interesting could not be witnessed—Selima was once the rival of Heloise—she was considered as the charm that detained Montmorin in the East till Heloise believing him dead, by one solemn act for ever precluded herself from happiness—but when Selima was no more—religion and pity conducted Heloise to her grave, whilst mercy, cherubed mercy, shed one pitying tear.'

Henry and Isabella; or, a Traite through Life. By the Author of Caroline, or the Diversities of Fortune. 4 Vols. 12mo. 12s. Lane.

The period of *Evelina* and *Cecilia* may be considered as a new æra in the age of novels. The more laboured and intricate plots of Fielding, the eccentric, and sometimes exaggerated characters of Smollett, are rendered smoother by the polish of fashionable life, and the modern novel consists of scenes more loosely connected, which seldom rise so high in comic humour, or sink so low. Like the age which furnishes the picture, the present writers preserve a more equal flight. Miss Burney and her admirers must excuse us, if we do not think the *Branetons* and Mr. Briggs among her happiest effusions: though it must be allowed that the former are diversified with skill, and the several characters preserved with accuracy.

This little discussion is not wholly digressive, for *Henry and Isabella* is a novel from the Burney-school. We do not adduce the merit of that author to lower the present work, or mention her defects, to raise it in estimation. On the whole, we think *Henry and Isabella* much inferior to *Cecilia* or *Evelina*: yet these volumes may without great danger be compared with either: the story is well told; the catastrophe concealed and developed with tolerable

tolerable skill; the characters are new, and sufficiently discriminated. The character of Albert is natural, and not hackneyed in the pages of the novellist: that of Mrs. Burton drawn out to a greater extent than we remember to have seen it. The heroine, as usual, is too faultless; and the title of the work, as well as the early behaviour of lady Maitland, give an experienced novel-reader too much information. We wish to see a female character drawn with faults and virtues, to see her feel the effects of misconduct, which does not proceed from a bad heart or corrupted inclinations, and to see her in the end happy, in consequence of her reformation: in short, to see a female Jones, or another Evelina, with faults equally embarrassing, yet as venial.

Eliza Cleland, a Novel. 3 Vols. 12mo. 7s. 6d. Lane.

One of the buzzing insects which has received a temporary life from the warmth of a circulating library. It teizes for a while, but will soon be — as if it had never been. We can find no merit, but a harmless disposition, to induce us to foster and cheer the creature—to bid it live another hour.

The New Sylph; or, the Guardian Angel. A Story. 12mo. 2s. 6d. Lane.

If the Story of the *old Sylph* did not, at once, point out the plot, and the termination of the Story, the author would have done it at once, by observing, in p. 28. that Rose's manner 'seemed to say that she was not what she appeared.' Why too must she have fine linen? Why should there not have been such a village as Lizai?—The whole is too obviously artificial.—Yet the surprises are sometimes well contrived, and not badly explained, though, in general, this Story has little real merit.

Melissa and Marcia; or, the Sisters. 2 Vols. 12mo. 5s. Lane.

With little novelty to recommend the fable, with nothing very interesting in the various characters, or the conduct of the work, we have yet been entertained with the present volumes. If, in each of these respects, the novel does not rise to excellence, yet, in all, it soars above the usual attempts in this department; and the fair Sisters came to us in such company, that the darkest complexion would have appeared an agreeable brunette, a giants only majestic, and a dwarf elegantly little. In no period, perhaps, have we seen novels of such various characters; and the end of the last winter has shown us, not perhaps how high genius can rise, but certainly how low its semblance can sink. If we were to decide on the rank of Melissa and Marcia, we would put them in the first class, though they cannot obtain a distinguished place in it.

Sophia; or, the Embarrassed Wife, containing the History of Mira the New Foundling. By a Lady. 2 Vols. 12mo. 5s. Allen.

Is this then, madam, your *first* attempt? It is indeed, gentlemen; I hope that it has met with your approbation: what think you of its execution? Our opinion of its execution is such,

such, that we sincerely hope you never will make a second trial. You have punished us sufficiently, by leading us through two volumes of insipid trifling.

The History of Lady Caroline Rivers, in a Series of Letters. By Miss Elizabeth Todd. 2 Vols. 12mo. 5s. Printed for the Authorefs.

‘Well, my dear, are you not in a perspiration at not hearing from me before?’ We really were almost in that situation at reading these lines; and we were not relieved in the subsequent passage, by finding that the lady *chose* not to do what was *impossible* she could have done. We should not have reprehended this young authorefs of seventeen so severely, if she had not discovered, in the progress of her work, that she was totally unacquainted with life and manners, that she could not draw even a tolerably correct copy of characters, or paint with fidelity the conduct necessary in such situations.—Perhaps her end is sufficiently answered by an extensive list of subscribers.

M E D I C A L.

Observations on the Pharmacopœi Collegii Regalis Medicorum Londinensis, 1788. 8vo. 6d. Robinsons.

These Observations are an appendix to the Remarks on the Specimen Alterum, which we examined in our last volume, p. 459. The same spirit actuates, and the same ability distinguishes them. But we have already given our opinion, at some length, on this work; and it would be of little importance, at present, to point out where we have agreed with the present observer, or where we have differed. The Pharmacopœia is now published: it might have been better; but, nescit vox missa reverti.

The Medical Memento, containing the Materia Medica, and the Alterations of the Names made in the Chymical Preparations, agreeable to the New Pharmacopœia of the Royal College of Physicians, London. 12mo. 1s. Darton.

Since the alterations of the College in the new edition of their Dispensatory are so numerous, this little book must be extremely useful. There are a few press errors, but we have not observed any that can mislead. In the English translation, it may be proper to read, *eryngo*, the root; but it would have founded better, if the compiler had written, *benjamin*, a resin.

Tabulæ Nomina Medicamentorum Pharmacopœia Londinensis, Anno 1746° editæ, alibique promulgatorum, quæ ejusdem Editione Anno 1788°, tamen Nominibus novis insignita, retinentur vel accipiuntur. 1s. Evans.

This Table answers the same purpose: it is the attendant at home, while the Memento is the companion of the pocket.

Cursory Remarks on the New Pharmacopœia. By Liqueur Volatilis Cornu Cervi. Small 8vo. 1s. Stalker.

If our remarker had been the compiler of the new Pharmacopœia,

copoeia, he would have acted differently; but he would not probably have produced so good a work. There is much capacious petulance and personal sarcasm, mixed with the pharmaceutical remarks, though, in one or two instances, the latter seem to have some foundation. He is very angry that the tincture of columbo is inserted, and the elixir of vitriol rejected: we are well pleased with the new medicine, and regret not the loss of the old one.

Medical Remarks on Natural, Spontaneous, and Artificial Evacuation. By John Anderson, M. D. F. S. A. Second Edition. 12mo. 3s. Murray.

In our sixty-fourth volume, page 230, we reviewed the first edition of this little tract, and now, with great pleasure, introduce the second. In this edition there are some emendations of doubtful passages, and a confirmation of those which seemed to require it. The author professes no slavish attachment to any sect; but his theory is still Boerhaavian. Every physician retains a bias for the opinions of his first instructor; and we therefore suspect that Dr. Anderson drank his first draughts of science in that school.

MISCELLANEOUS.

New, Candid and Practical Thoughts on the Law of Imprisonment for Debt. 8vo. 1s. 6d. Whieldon.

The plan proposed by this author consists in an attempt to discriminate between the fraudulent and the unfortunate creditor; to continue the arrest of the prisoner in the first instance; but to abolish perpetual imprisonment, and substitute in its room a limited punishment, to be awarded at the discretion of the judges.

The Royal Edict, given at Versailles, in Nov. 1787, for granting Toleration throughout his most Christian Majesty's Dominions, to Dissenters from the established Church. 8vo. 6d. Coghlan.

This Edict secures to Protestants a legal marriage, and proofs of births and deaths, or the civil rights enjoyed by other French subjects. It is, indeed, a very limited toleration, and does not deserve the pompous description which we at first received of it.

Arabian Letters from Abdalla, a Native of Arabia, to his Friend at Mecca. 12mo. 3s. Dilly.

Letters from Persians, Chinese, and Arabians, are common. They are usually satires on European manners; sometimes on religion, and often on political occurrences. Our author, in a cursory way, glances rapidly over various subjects. He is occasionally right; but frequently superficial, and not uncommonly mistaken.

A P P E N D I X

TO THE

CRITICAL REVIEW,

VOLUME THE SIXTY-FIFTH.

Eight Sermons preached before the University of Oxford, in the Year 1786. By George Croft, D. D. 8vo. 4s. in Boards. Rivingtons.

THE object of the lectures instituted by Mr. Bampton is so important, and the characters of the preachers who have been appointed to the annual office are so conspicuous, that we usually attend to them with more than ordinary care; and we examine them with peculiar anxiety, and often with considerable pleasure. Mr. Bampton's view was to confirm and establish the Christian faith, to explain and defend the language and authority of scripture, the authority of the earlier fathers, and the practice of the primitive church. Other subjects of discourse were to be the divinity of our Saviour, and the Holy Ghost; the articles of the Christian Faith, as contained in the Apostles' and Nicene Creeds.

Dr. Croft's great design is the vindication of the church of England; and his intention is introduced by an enquiry into the use and abuse of our own faculties, the true notions of inspiration, and the authority of the fathers. He then investigates the principles of the reformation; the conduct of the reformers; the reasonableness of a separation; the particular doctrines, on which dissent is founded; and he concludes with some observations on the present state of religion, with conjectural remarks on the prophecies, which have not hitherto been fulfilled.

In these discussions, while we can praise the learning and industry of the author, we cannot always commend his moderation. He assumes ground so high, and so often assailed, that we fear his posts are not altogether tenable. While, as the Bampton lecturer, he is confined to some disputed topics, in his own character he has assumed the defence of others. It cannot be imagined that, in the compass of eight sermons, he has room for so many exertions, and he is of course brought into the disagreeable necessity of treating some points very shortly, and of

leaving the unavoidable impression, that as he has not been able to defend them satisfactorily, they are incapable of defence. From this cause, in some subjects of importance, he has left himself insecure and open to replies.

In the first Sermon, on the use and abuse of our own faculties, there is much useful matter on the subjects of natural religion; and we agree with Dr. Croft, that it would be neither difficult nor useless to discriminate between the duties which reason points out to us as men, and the additional obligations we are under as Christians. Yet he adds, a little unaccountably, that in practice, 'whatsoever is not of faith is sin;' 'whatever we do on motives of common prudence and mere morality has in it the nature of sin.' Surely the passage, in St. Paul's Epistle to the Romans xiv. 23. hath a very different meaning.

Among the abuses of reason, some errors are properly noticed, though there are a few which would not be in general allowed. We fear the remarks on a particular providence may be mistaken; our author, we apprehend, means only to say, that though we are undoubtedly under the care of God, the peculiar administrations of his providence are hidden from us. That all things are calculated, so as to produce the greatest sum of happiness, seems also to be placed, in Dr. Croft's opinion, among the abuses of reason.

The second Sermon is on inspiration, a subject that requires being treated with the steadiest hand, which requires the calmest attention, the most extensive knowledge, and the correctest judgment. Dr. Croft sees inspiration in many passages of holy scripture, where we cannot discern it. We may allow David to be inspired; but we can scarcely consider Hagar even as a type. A story so consonant to patriarchal manners, capable only of a forced application, will rather excite the sneers of the sceptic than convince the judicious enquirer. Even the mystical interpretation of Solomon's Song is adopted. If this be the consequence of Saint Paul's words, that 'all scripture is given by inspiration of God,' it will rather undermine than support religion. Before this very general and unlimited application be made of the passage, it should be enquired, what is the meaning of the word Scripture; and by what rules our forefathers were guided, when they distinguished between the canonical and apocryphal books, for to the former we now apply the term. But our author must speak for himself.

'It is a dangerous doctrine, which some of our former friends have advanced, that, though scripture in general may be inspired, yet there are some passages in which the sacred writers have been left to themselves, have given way to ignorance and infirmity, and have uttered something absurd and unchristian. The imprecations of the psalms are the first and most obvious instances. These have been proved upon the best authority to be predictions only. And if any, concurring with our translators, will not or cannot be convinced of this, let them consider, that a prophet may be authorized in his public character, to denounce or to pray for, those divine judgments, which, in a private capacity,

capacity, no human being ought to wish for. The kind and forgiving temper of David, when left to the operation of his own mind, is sufficiently exemplified throughout his whole history.

Some other examples are added; but we must still beg leave to object to the conclusion, unless it be the general one, that *nothing* is done without the permission, or, if the author pleases, without the inspiration of God, taking inspiration in the most unlimited sense.

‘To discuss (adds Dr. Croft) the whole subject of inspiration, to point out the scrupulous exactness with which all the sacred books have been examined, preserved and transmitted to succeeding ages, and to state the collateral testimonies which prove them genuine, is altogether superfluous. If what hath been said may tend to vindicate the authority we attribute to them, and to increase the veneration with which we consult them, some hope may yet be entertained that these oracles of truth will guide us in the way of salvation. The errors of transcribers have not affected one article of faith. Even such as subsist will be gradually lessened by learning and ingenuity, as long as a proper medium is observed between licentious criticism and supine acquiescence. A new version given to the people would be attended with some inconveniences, and the discretion of their pastors will clear up obscurities and solve difficulties as far as is essential to the purity of their conversation and the tranquillity of their minds. To fix the limits of their curiosity, to extricate them from the labyrinth to which enthusiasm or misguided reason may have led them, will be an useful and a pleasing employment. “Thus they will become wiser than the aged, thus they will know of the doctrines whether they be of God.”

The third Sermon, in pursuance of the general plan, is on the authority of the fathers. If we consider them, with our author, according to the circumstances in which they were placed, either as contending with the Jews, with the Gentiles, or with heretics, we are told that we shall find them neither ignorant of profane learning, peculiarly uninstructed in the art of composition, or unacquainted with the most convincing modes of argumentation. Many of the fathers are undoubtedly eloquent and persuasive reasoners, men of sound judgment, whose language was clear and forcible, and whose arguments were well chosen and decisive. Dr. Croft's recommendations are, however, too indiscriminate; and his opinion, that they taught very generally the doctrine of the divinity of Christ, may perhaps meet with opposition. Our author softens their intolerance, and defends some parts of their conduct which has not been generally approved.

The Sermon on the principles and conduct of the reformers is no less liable to disputes and exceptions. Yet we think it is with some propriety that Dr. Croft, in the beginning, endeavours to show, that the argument for dissent, deduced from the reformation, has not sufficient foundation. It is justly remarked, that one dissent, one separation, cannot be compared with an-

other; but that the only objects of comparison are the opinions which lead to the schism. He denies, that every one is capable of forming a regular system of doctrines. It has been contended that each person has this right; and we would allow it, if it were once proved that knowledge and judgment are scattered with an equal hand: till this be demonstrated, some must dictate, and others be dictated to. In reality, among sects reputed the most liberal, this power is most freely exercised. Dr. Croft defends the reformers, the articles of religion, and episcopacy; but not always with equal success: nor does he add much new argument to what already lies scattered in various volumes. In the following passage he is candid and judicious; nor can we refrain from remarking that, in the situation in which he is, greater advantages might have been gained by more often allowing occasional errors than in contending on every point.

‘The advocates for a new establishment, and the opposers of all establishments, have enquired, whether, upon the supposition that the Reformation had been deferred till our days, the articles would not have been materially different from the present. No advantage is given by allowing that they certainly would. In proportion to the dangers which surround us, we naturally prepare our defence. That he who engages to support a system may, in the progress of life, find, or, which is the same as to the effect upon his conduct, imagine himself mistaken, cannot be denied. But the evils arising from ignorance, instability, and presumption, are infinitely greater than any one establishment ever produced; for in all of them we must often distinguish the misconduct of individuals from the seeming or the real imperfections of the establishments themselves.

‘Articles, like human laws, are liable to perversion, evasion, or misconstruction. The prudence and the industry of interpreters diminishes those evils which it cannot prevent. Ours are usefully retained, as comprehending a history of the religion of the times in which they were framed, and as expressing the reasons of our separation from the church of Rome on the one hand, and the Puritans on the other. And though he, who keeps the moderate path between two parties, be in danger of displeasing each, yet he gains the approbation of the cool and considerate; and if party-zeal deprive him of much praise, and subject him to much censure, during his life-time, posterity will applaud his magnanimity, and vindicate the propriety of his conduct.’

The fifth Sermon is designed as a defence against the supposed intolerance of our church, and it commences with an apology for any eagerness that may appear in the support of a favourite opinion, since a predilection for the subject of enquiries, in which a whole life has been engaged, is natural and pardonable. The intolerance is supposed to be peculiarly conspicuous in the sacramental test, and the Athanasian creed.

On the sacramental test we have often given our sentiments, and we need not now repeat them. Dr. Croft's opinion is

founded

founded chiefly on the indiscriminate attack of dissenters on religious establishments, that general levelling principle which aims at overturning what our church esteems the most essential doctrines of Christianity. He hints also, with much justice, that when the dissenters had power, they did not use it very mildly. The Athanasian creed is a subject that we are willing to leave in the mysterious darkness in which John of Antioch, Athanasius, or some more modern divine, has chosen to envelope it. Dr. Croft's defence is not very satisfactory; and, when he opposes the argument, that belief is involuntary and therefore innocent, he does not reflect that the belief founded on some knowledge, and fixed only after a careful examination, is chiefly meant. In any other view, we think with him, that the argument is not only futile, but dangerous.

The sixth Sermon is a defence of the practice of the church, of priestly garbs, and forms of prayer. The vesture of our ministering clergymen is at least decent, and, if productive of no devotion, can never excite contempt. To attack it at this time, few we believe would dare, while the ministers of the dissenters are gradually stepping on in the same tracks. Of forms it is not easy to speak with propriety: a constant repetition of the same words is proved by example to render the clergyman listless, and sometimes the congregation inattentive: while we allow so much, we think extemporaneous prayer more objectionable. Devotion, in the minister, is changed to recollection, and the exertion of memory; and, in the audience, to a constant watch over the words, lest they should be betrayed into joining with the minister in what they do not approve. On the whole, the inconvenience in the practice of our church, as it is easily removed, by a sense of duty, and a careful observation, is by much the least. We shall select one useful passage.

‘ The liturgy is sometimes charged with tautology, and we are forbidden, say our adversaries, by our Lord himself, to *use vain repetitions*. The pharisees entertained unworthy notions of the Almighty, as if the efficacy of prayer depended upon its continuance, as if the Almighty were to be prevailed upon by mere shew, or importunity. But surely all repetitions are not vain. The poet and the orator will convince us of the contrary, whenever they wish to impress any idea more strongly. Musick has its popular strains, which, however frequently they occur, are heard with increasing pleasure. In many of our amusements, which are supposed to attract by gratifying our fondness for novelty, there is a reiteration of the same incidents, a fulfilling of the same wishes. Are truths, then, most highly interesting to the sons of men, less proper to be frequently inculcated, less necessary to be carefully remembered? The repetition of the Lord's Prayer, though occasioned by the union of services once used separately, is a constant admonition of the wisdom and goodness of our blessed Master, and a check to the least presumption and confidence in our own performances.’

Some other repetitions are defended very properly: and sudden death, against which we pray, is interpreted by our author not unprepared, but untimely death. That mortality, which comes in the course of nature cannot be thought to be called sudden. The office of baptism, the funeral service, occasional psalms, and even the commination service, share our author's friendly care and support.

Schisms and separations are the common offsprings of general enquiry, as licentiousness is of too much liberty. The injuries which a variety of sects produce are really numerous; nor has Dr. Croft, in his Sermon on this subject, exaggerated them. The general injuries are, the weakening of the Christian faith, instability, and contention on matters of little comparative moment. The evils chargeable on particular denominations are said to be enthusiasm; the absurd use of scripture language on the most common occasions; the renunciation of terms of respect and courteousness. Each of these particulars is pointed out with clearness, and the influence of these errors well demonstrated. Perhaps it would not be difficult to enlarge the catalogue of injuries. Yet, while separation may proceed from the abuse of the best institutions, our author, before he enquires into the prophecies, which remain to be fulfilled, endeavours to enumerate the vices of the present age. Those which engage the attention of Dr. Croft, in this last Sermon, are chiefly an indifference to religion, and a disregard to its institutions. To these we owe the numerous sets of enthusiasts, rather than to the errors of our own establishment; and, if the cause of religion was properly supported by each individual, the bad effects would perhaps soon cease. In this opinion, we fully coincide.

The prophecies that remain to be fulfilled, which is the subject of the last sermon, must be still doubtful. How far they relate to the downfall of the bishop of Rome, the union of the Jews in their own kingdom, or in the Christian church, cannot be yet known. It is indeed probable from those which are in our possession, that the world will be united in one faith. Even of this, however, we cannot be certain, for the language of prophecy is often only understood when its fulfilled; and remains doubtful till its meaning is completely ascertained.

After this particular account of Dr. Croft's Sermons, we need not add any general remarks. Our author's earnest endeavours to support, we fear, the declining cause of religion, deserve particular attention, and should not be dismissed without commendation.

Archæologia. Vol. VIII. (Concluded, from page 168.)

AS much remains to be examined in the present volume of this respectable Society, we will not delay the reader a moment, but immediately proceed without any preface.

ART. XXII. Doubts and Conjectures concerning the Reason commonly assigned for inserting or omitting the Words *Ecclesia* and *Presbyter* in Domesday Book. By the rev. Samuel Denne.—

In

In the venerable record of Domesday there are many districts in which neither Ecclesia or Presbyter occur; and it has been supposed that in these there was no church: some antiquaries have even raised this into an objection against the antiquity of particular churches. This opinion, however, Mr. Denne opposes, with some justice, and mentions many extensive districts which, on this foundation, must have been without a church or a pastor: some of these were in the neighbourhood of Lanfranc archbishop of Canterbury, under whose auspices and immediate view this deficiency would not probably have occurred. On the contrary, many donations to churches occur, *about* the time of the Conquest, to places where no church is mentioned in Domesday; and, in the history of that period, churches appear to be so numerous in some parts of the kingdom, that it is not reasonable to conclude that they were not proportionably numerous in other parts. Many other arguments, from the style of architecture, and other sources, are adduced to show, that the omission of these terms depended rather on accident, than on the non-existence of the churches.

Art. XXIII. Observations on the Origin of Printing. By Ralph Willet, Esq. F. A. R. S.—There are some curious circumstances which relate to early printing, in this article. Mr. Willett ascribes the invention to the Germans, that is, the invention of printing by moveable metal types. The earliest edition of the Bible was for some time supposed to be 1462; but De Bure mentions two of an earlier date, viz. from 1450 to 1455. Heinikin has discovered another earlier copy, which he places between 1450 and 1452. M. Schelthorn has also found some letters from Pope Nicholas V. printed by Fust and Schoeffer in 1454. The first Greek characters, and they are very awkward ones, occur in Tully's Offices, printed in 1465. The art of engraving is illustrated by the Speculum, a work printed on wooden types, about 1445, in which there are many prints. Mr. Rogers has a print dated 1465, and Mr. Willet himself one of 1466 and 1468. The heifer's head, on the paper, supposed to have been used by Fust, and generally considered as characteristics of his performances, is found on the paper of many old prints. But Fust may have supplied this paper, or a mark used originally by him may have been afterwards imitated to deceive. M. Schoen and the two Isaels seem to have been incontestably the first engravers whose names are recorded. The first edition of the Game of Chess was printed in 1474: in the second edition which soon succeeded, we find the same date, in a cypher. We do not think, that it refers to some work of Caxton's, prior to the Dytes and Sayings of the Philosophers, in 1477; but that it implies only the similarity of this edition to the original one. In this work, there are undoubtedly the earliest plates, but we should observe, that the cypher of 74 occurs also in the Mirrour of the World printed in 1480.

Art. XXIV. Account of the Caves of Cannara, Ambola, and Elephanta, in the East Indies. By Hector Macneil, Esq.—In the 14th page of the present volume, we gave some account of the cave of Elephanta, from Mr. Hunter's description of the kingdom of Pegu, to which it was annexed. We now receive a narrative of a voyage to the caves of Cannara, Ambola, and Elephanta, which abound with similar representations. They are not the works of Gentoos, because they have not the Gento features; because they do not display the spirit of their religion; and particularly because they occur only on coasts visited by other voyagers. — When we referred them to the expeditions of Solomon's sailors, we were not aware of the number and the extent of these relics. They cannot be the remains of transient voyagers, but must have been the work of some colonists. Mr. Macneil thinks they may be Ethiopian:—the features are Ægyptian; but, in this mist, we can only stumble on the truth by accident. The general sculpture is not Ægyptian; and, if we should refer them to a Tyrian colony, the oldest navigators of these seas, we only put a tortoise under the elephant, and, by removing the origin beyond the reach of records, secure ourselves from detection. Yet, on the whole, our author would refer them to the Gentoos; but he does not reflect on the unchangeable nature of their religion: where will he find similar groups in similar situations? The notes chiefly explain the original religion of the East, and the circumstances seemingly essential to it: this was probably one of their temples. The note on the Æthiopians might suggest a volume of discussion; perhaps to little purpose, as their ancient history is doubtful, and the modern accounts more so. They were an ancient people; but, if they were not the parents of the Tyrians, they are lost in obscurity.

Art. XXV. Account of an ancient Inscription in North America. By Michael Lort, D. D.

Art. XXVI. Observations on the American Inscription in North America. By Col. Charles Vallency, F. A. S.—We here sink deeper in antiquity. The rocks in Naraganset bay contain an inscription, which, if it resembles any characters, is of Phœnician origin. The Indians had a tradition, that it was written by some, who came in a wooden house, over the sea. But, if any thing can be gathered by a careful comparison of the transcripts, made by different persons, the marks are not letters. They are very probably the rude images of uninformed Indians, delineating perhaps their march, more probably the distinctions of their tribe. If any two of these different transcripts were shown to the best decypherer, he would certainly declare, that they were not of the same kind: they certainly differ from those of Strahlenberg, which were discovered in Siberia.

Colonel Vallency thinks, that the Scythians of Armenia, who extended northward into Siberia, may have crossed from Kamtschatka to America, and that to this nation, the Goths of Mr. Pinkerton, America may have owed its inhabitants, and its inscriptions.

scriptions. We have formerly given some reasons against the population of America from this source, and the more we reflect on the subject, our opinion is more strong. That the Phœnicians reached America, we know not; but there are some reasons to think, that the old opinion of an island in the Atalantic may have originated from accidental discoveries of the Phœnicians; and that the Atlantica of Plato may have been some part of the coast of America. There is, however, more reason to believe this inscription to be the scrawls of the Indians, or probably an imperfect attempt to produce symbolic characters.

Art. XXVII. Observations on the Barberini Vase. By John Glen King, D. D.

Art. XXVIII. An Essay on the elegant ornamental Cameos of the Barbarini Vase. By Charles Marsh, Esq. F. A. S.—These different explanations of the figures on the vase, taken from the Barberini cabinet, deserve great commendations. Dr. King supposes it was the urn of Mammæa, mother of Alexander Severus: it was certainly found in the tomb of Alexander. Mr. Marsh, whose Essay is written in very elegant Latin, thinks it was a votive urn, made in honour of Alexander about the year *ab urbe conditâ* 975. The vase is glass, of a deep blue colour, and the figures are white. Dr. King suspects that the whole relates to the life of Alexander Severus: Mr. Marsh, with more probability, believes the harsh severe figure, which looks back on a woman in a mournful attitude, to be Heliogabalus, looking back on Augusta Paula, whom he had divorced. She has a tablet at her feet, and holds in her feeble grasp a half-extinguished torch, which seems falling to the ground. As we cannot add the engraving, our description will be of little use; but, in many respects, we prefer the explanation of Mr. Marsh.

Art. XXIX. Some account of an Ancient Painting on Glass. By the rev. Robert Masters, B. D. F. S. A.—This glass represents an event, which probably happened many ages ago, in the Stewart family: it was also represented on a seal-ring of sir Richard Worsley, and explained in the fourth volume of the *Archæologia*. The glass contains the Genealogy of the Stewarts, so far back as Banquo, thane of Lochaber. His grandson Walter first assumed the name of Steward from his office; and Alexander, Walter's grandson, first bore the Lion, in an additional escutcheon, which was granted him by a king of France. The table is transcribed from Banquo, down to William Stewart of Ely, A. D. 1574, for whom the glass was painted.

Art. XXX. Explanation of the Inscriptions on a Roman Altar and Tablet, at Tinmonth Castle, Northumberland. By the rev. Mr. Brand, Secretary.—The altar contains the following inscription, '*Ælius Rufus Præfectus Cohortis quartæ Lingonum*,' and shows the station of the fourth cohort. The tablet mentions, that C. J. Verus Maximinus constructed a circular mole, shipping, and a temple, in obedience to his vow, perhaps A. D. 235;—at least this is Mr. Brand's interpretation, and it is not improbable.

Art. XXXI.

Art. XXXI. Account of the obsolete Office of Purveyor to the King's Household. By William Bray, Esq. F. S. A.—This is a very extensive account of the office of purveyor, and of the conduct of those who filled it. While the monarch at home, lived on his own demefnes, in his progresses, which were sometimes made for this purpose, he was supplied by the reserved rents on which different tenures were held, and by the contributions of his subjects. In these points the purveyor had absolute authority. Whatever he chose might be taken for the king's use: the provisions, indeed, except in the case of tenures, were to be paid for; but the king's price was always less than that of the market; and different drawbacks on taking the debenture, as well as in receiving the money; the time requisite in attendance; the distance of the place where the money was to be paid, all conspired to make purveyance an intolerable burthen. Many laws were enacted to prevent the abuses of the office; but they were ineffectual. When the king and his purveyor appeared, the country was a comparative solitude, and the markets held at the palace-gates were often desolate, when the weak hand of the monarch could not restrain the licences of his servants, or when a despotic tyrant shared their infamy. Mr. Bray has marked the leading features of each reign, in this respect, with great accuracy, and traced the changes which occurred, the restraints to which the purveyor was occasionally subjected, with a minute attention, till the final destruction of the office by the 12th of Charles II. The transcript, from Simon Islip archbishop of Canterbury's address to the king on this subject is extremely curious, and gives the shortest and best account of the abuses of purveyance. We shall transcribe a part of it; and, on the perusal, an Englishman will bless the exchange, though the expences of the civil list should be still farther increased.

‘ The archbishop tells the king that there is universal lamentation in the country on hearing of his approach, universal joy on his departure, and this notwithstanding the king himself is humble, affable, mild, and innocent, but his servants take the people's goods without their consent, and for less than the value; then they must go five or six miles for their money, stay a day, and perhaps not receive it unless they give part; that his servants take men, horses, and cattle, labouring in agriculture, and keep them two or three days, which is not lawful even in war; that they come and demand men, horses, and carriages, in a parish, take half a mark, or more, to excuse them: the next day, or even the same day, come others to the same place, and take the men, horses, and carriages, notwithstanding the composition. He adjures the king with great solemnity and earnestness on behalf of Almighty God, of holy church, of the people of England, and for the health and safety of his soul, to make a law that no one shall, under a heavy penalty, take

take the goods of another against his will, but buy as he can, agree with the seller, and pay ready money. Then, says he, all men will bring all necessaries to your gate as they did in the time of Henry your great grandfather, at whose approach all men rejoiced. He says, it is not to be wondered at that there should be such lamentations in the country, when he, the archbishop himself, on rumour of his approach, trembles *on bearing his horn*, whether he is in the house or at mass; when one of the king's servants knocks at the gate, he trembles more; when he comes to the door, still more: and this terror continues so long as the king stays, on account of the various evils done to the poor. He thinks his harbingers come not on behalf of God, but of the devil; when the horn is heard every one trembles; and when the harbinger arrives, instead of saying, as the good angel did to the blessed Virgin, "fear not!" he cries, he must have oats, hay, and litter, for the king's horses—a second comes and says, he must have geese, hens, and many other things; a third is at his heels, and demands corn, &c.

The prices, in the reign of Elizabeth, were fixed; but the queen's prices were much less than the market-prices, as the following table will show. The counties, however, which were near the royal residence, and of course were benefited by the followers of the court, for the court itself was rather a burthen, furnished the queen's provision at a much easier rate than the remoter counties.

Middlesex.	King's price.			Market price.		
	l.	s.	d.	l.	s.	d.
Wheat, 200 quarters	0	6	8	2	0	0
Veals, $\left\{ \begin{array}{l} 40 \\ 100 \end{array} \right.$	0	12	0	1	2	0
Green geese, 20 dozen at	0	6	8	1	2	0
Capons course, 10 dozen	0	3	0	0	18	0
Hens, 20 dozen	0	4	0	0	16	0
Pullets, 20 dozen	0	2	0	0	12	0
Chickens, 40 dozen	0	1	6	0	10	0
Hay, 202 loads	0	2	0	0	6	0
Litter, 180 loads	0	4	0	1	10	0
Oats, 211 quarters, 2 bushels	0	4	0	0	10	0
Wood, 200 loads	0	4	0	0	12	0
	0	3	0	0	7	0

When the difference between the queen's and the market-prices amounted, in Middlesex, to 917l. 19s. the difference, on the same quantity of articles furnished by Derbyshire, was only 254l. 2s. 4d. The form of the warrant to the chancellor, empowering him to make out commissions of purveyance, is subjoined.

Art. XXXII. Account of the Remains of two Roman Villæ discovered near Mansfield Woodhouse. By Hayman Rooke, Esq. F.S.A.—There is little doubt but that these remains were once a part of

of a Roman Villa. The different parts are well described, and accurately delineated. Many different kinds were also found; but they were much defaced. One useful lesson may be drawn from this article, that we should not only look for antiquities near Roman ways. Mansfield Woodhouse, is not near any Roman road or station: in fact this part of the country was once covered by the great Caledonian wood.

Art. XXXIII. Account of some Roman Pottery, found at Sandy, in Bedfordshire, and at Lincoln; together with a Roman Speculum. By Governor Pownall.—This is of the kind of pottery called the Samian; it is of a red colour, and is perfectly well baked. It is remarkable, that earthen ware of this kind has always the same device, and the moulding is not like any of the members of either architectural order. Is it that the invention was prior to that of architecture? or rather that, though called Samian, it is really of Asiatic, perhaps of Persian origin? The pattern which we have said is the same, it is not of an European kind. It is always the hunting of a lion or a lions by a charioteer.

Art. XXXIV. Description of a Druid Temple, at the Top of a Hill near St. Hillary in Jersey. By Mr. Molesworth.—

Art. XXXV. Description of a Druidical Monument in the Island of Jersey. By the right hon. Henry Seymour Conway, Governor of Jersey.—These memoirs give a sufficiently accurate description of a Druids temple, discovered lately in Jersey, on the top of a pretty high hill, near the town of St. Helier. From the numerous monuments, once found there, it seems to have been particularly the seat of the Druids, and their worship. The Druids were always fond of islands, perhaps from their security, before navigation was common. This, though not large, seems to have been their principal temple; and, as general Conway supposes, was covered up by themselves, to prevent its being discovered by the Romans, who once possessed the island. It was lately found, by endeavouring to level the top of the hill.

Art. XXXVI. On the Origin of the Jews in England. By John Caley, F. A. S.—The origin of the Jews in England has been the subject of various disputes. Their first tolerably certain appearance, in this island, is in the Excerptions of Egbert, collected in the beginning of the eighth century, though of a somewhat prior date. They occur also in one of the laws of the Norman William, which were received from Edward the Confessor, and confirmed by him. This law has, however, been the subject of some debate. It is not in the copy of the Confessor's and Conqueror's laws, promulgated by Ingulphus. We cannot engage in this dispute, but shall shortly mention what, on a careful examination, appears probable. The Jews were undoubtedly banished from this kingdom in the eleventh century, from the testimony of one of their own historians. This was probably in the Confessor's reign, though the cause and the precise time are not known: it seems to have been in the Con-
fessor's

fessor's reign, because, if it had not been so, the law would not have existed. When the Conqueror came to confirm the Confessor's laws, this was of course omitted, because it had no object; but when the Jews were allowed to return, after they had bribed William, it was then added; for there are strong proofs that the code, in Hoveden, has been added to, since the time of the first promulgation by Ingulphus, though there is no evidence of any interpolation beyond the reign of William Rufus. The charter granted to the monks of Croyland, in the beginning of the ninth century, cited at large by Ingulphus, speaks of the Jews also as already established, and we do not see how this testimony can be invalidated. Mr. Caley also explains the degraded state of the Jews, in subsequent times; the nature of their contracts called stars; and opposes sir William Blackstone's opinion, that the star-chamber had its name from its vicinity to this repository. In the last instance, we do not think him very successful. The term star-chamber was probably used first, and it was then to be translated by those, perhaps, who knew not the terms of the Jewish deeds. The argument can only apply, if it be true that the *chaumbre des estoilles*, and *camera stellata*, had been used by those who first gave that court a name. The Jews were again banished in 1290.

Art. XXXVII. Account of the ancient Painting at Cowdray, in Suffex, representing the Procession of Edward VI. from the Tower of London to Westminster, previous to his Coronation. By John Topham, Esq. F. R. A. S.—This picture represents the whole procession, from the Tower to Westminster; and in it, the king is in Cheapside, and has just passed the cross, which was in that street. The description of the procession and of London, as it then was, is extremely curious. We wish that we had room to transcribe some parts, for it is incapable of being abridged.

In this volume, the society have added an improvement, viz. a history, consisting of those communications which they could not properly publish entire. This memoir extends from January 1763 to January 1786, and contains much miscellaneous information, which we cannot even hint at. Mr. Berch's memoir on the ancient dresses of the Swedes is a very curious one, and deserves a more distinguished place: we wish for one other improvement, viz. that the antiquities and coins were represented on tinted plates.

We must now conclude our account; and we ought to do it with commending the spirit and diligence of the different members, and applauding several very accurate disquisitions and learned researches.

First Lines of the Theory and Practice of Philosophical Chemistry.

By John Berkenhout, M.D. 8vo. 7s. Cadell.

Alexander is said to have complained that he had no more worlds to conquer: the practical chemist of the present day, if he possesses as much ambition, is more fortunate, for
anew

a new world has lately been discovered, a new region exposed to his conquering arms.—Perhaps we may have caught a little levity from our author, and given to *airy* nothings a *local* habitation; but this exordium must not be styled merely poetical prose: it has a real foundation to rest on. In the early æras, chemistry was subservient chiefly to the arts; it was actually improved by ambition and the thirst of gold, but still the analytical part continued to be employed in the service of religion and of superstition, to add to the conveniencies and sometimes to the elegancies of life. In this pursuit, the chemist soon found that his career was checked: solids eluded his menstrua, and in fluids there was an ingredient which he either could not separate, or was not able to retain. Becker perceived a something, he knew not what, which he called phlogiston:—Stahl saw that it was a real principle, whose escape, or whose addition, changed the appearance of bodies. He gave it the name of phlogiston as it was inflammable, cautiously avoiding the term of Van Helmont, gas, which implied (from the German, *ghost*, spirit) something immaterial. In this state the science remained till Dr. Hales added a little to our knowledge, by teaching us, that atmospheric air was occasionally absorbed, and again returned, in the different changes which bodies underwent by mixture, or by fire. He seemed to know of no air but that of the atmosphere, and of its different states only, as fixed in, that is, a component part of, bodies or free, in the usual form. Dr. Black, by an analysis most correct, and a train of reasoning most severely logical, showed us that another air existed, which he chose to style fixed, in opposition to the common atmospheric air. From this source arose experiments and discoveries, which may be justly boasted of by the present century. We are no longer confined in our analysis to the two states of solid and fluid, but can pursue our subject into new forms, and, with real justice, be said to have obtained another kingdom, in which we may expatiate. It is not the least of these advantages, that we now begin to have more precise ideas of the nature of heat and fire; that we have attained the knowledge of the composition of some of the elements, while new suggestions are leading to fresh experiments, and often to additional knowledge.

To an elementary performance, in this improved æra; to the first popular and comprehensive work on this subject, a little introduction, an outline of the steps which led to the modern discoveries, did not seem improper. We may be allowed also to enumerate some of the disadvantages which have attended philosophers in this rapid progress, because they are occasionally obvious in our author's present work. With the prospect of numerous advantages in this new science, various com-

competitors engaged in the pursuit. Much error, therefore, is to be met with in the works of some authors, which, combined with what is well established, forms a mass of doctrines complicated and often contradictory. Our author has not always distinguished truth from falsehood. He has not allowed for real merits, in his eagerness to condemn a part. He is not acquainted with the whole of the new improvements, nor always aware of some distinctions, absolutely necessary to be kept in view. To take a few short instances:—some contradictions occur in the account of the composition of different airs, from the analysis being taken from different authors, for little is yet decisively, and indisputably ascertained: his condemnation of M. Lavoisier and his system is too general and indiscriminate: he seems not to be acquainted with M. Berthollet's discovery of the cause of the change in the appearance and properties of the marine acid, when it is styled, in common language, dephlogisticated; or, of the influence of the vital air in many of the processes in which the dephlogisticated acid is employed: nor does he always keep in view, that calces of metals retain very different proportions of phlogiston, without losing that title, or deserving the appellation of metal. The two last are the most important, and most extensively injurious errors in this work: without leaning also towards the antiphlogistians, we must inform him, that this heresy is pretty widely disseminated, and likely to produce a reformation. By the usual change, the phlogistons will be soon the heretics. In other respects, our author's account of his different subjects is clear and correct; his manner pleasing, and his explanations often peculiarly happy.—But to be a little more particular.

Dr. Berkenhout's Preface is lively; but not quite correct. The first pillar of chemistry is, he says, phlogiston: Alas! it totters. The second is the doctrine of fixed air; but, though this may be a corner stone, it is only a very small proportion of the new system, which, at best, is rather a part of the building than a pillar. Yet it is afterwards styled the fifth pillar. Our author raises this imaginary column not very securely. Dr. Hales, in reality, laid the *foundation* of the base, and Dr. Black raised the base on this foundation. To Dr. Priestley we may allow the merit of the entire shaft; and, if it must be a pillar of the composite order, we may attribute the firmer parts of the Doric and Tuscan orders to Mr. Cavendish and Mr. Kirwan: the volutes of the chastest style to M. Berthollet and Morveau; and the more fanciful easy ornaments to M. Lavoisier. Our author apologises for his attacks on M. Macquer and Beaumè: they are often too pe-
tulant

tulant and indiscriminate; but we agree with him in thinking that, before the new dictionary of chemistry be republished, it should be rewritten. Yet we should rather remonstrate against its being either new written or republished: it should remain as an useful monument of what chemistry was; and its place in a modern library should be supplied by the chemical part of the New Cyclopædia, which is almost wholly written by M. Morveau, and which is already in part published, and will be completed within two years.

The first part of the work consists of general doctrines; or the general properties of physical and chemical elements. The former are air, fire, and water; the latter, phlogiston, gas, acids, alkalis, earths, metals, oil, alcohol, and water.—Our author treats also of the various kinds of attraction, and of the theory of all the different chemical operations. The second part, which seems to have been intended for an explanation of the practice, is in the form of a lexicon. Dr. Berkenhout seemed tired of his subject; and has, of course, executed this latter part hastily and imperfectly. The description of the necessary furniture of the laboratory is the best part of it, and this precedes the Lexicon.

Dr. Berkenhout's haste also exposes him to error, in many parts of his work. In the following passage, he joins Scheele and Bergman together, in a subject on which they differed, and has given them sentiments which they would neither agree to.

‘Heat, or the matter of heat, is, by Scheele and Bergman, substituted for fire, which they believe to be the action of heat when increased to a certain degree. The first of these celebrated chemists believed this matter of heat to be a compound of phlogiston and pure air. He was certainly mistaken. It seems more philosophical to consider heat as an effect of which fire is the sole cause.’

Again: he talks of vital air as an element; it is, however, known to contain much of the matter of heat. With an acid, he observes, it forms calcareous gas, while nothing is more certain that, in some manner, it contributes to acidity. Dr. Berkenhout seems at a loss to account for the heat produced by mixing water with oil of vitriol, because spirit of wine, which has more specific heat than the acid when united with water, produces no heat. Before, however, this difficulty be felt, he should have told us what the different specific heats of the mixtures were. There is also not sufficient connection between the several parts of the work. Under the head of volatile alkali, no mention is made of its composition, though it has been repeatedly analysed, and again recomposed; but

But, in the account which is given of aurum fulminans, it is said to be composed of an elastic fluid and phlogiston; yet this opinion, though near the truth, is far from being correct. Spirit of wine, when added to neutral salts, is said to make them shoot into crystals; while, in the analysis of mineral waters, where the figure of the crystals of neutrals is introduced somewhat abruptly, as if it had been before forgotten, no mention is made of this method of discovering the nature of the salt, long ago recommended by Macquer, in the Turin Transactions.

We have mentioned these few circumstances, in which our author occasionally errs. He skims lightly over the surface; and though sometimes an incorrect, is often a pleasing guide. As his work may become an useful and a general assistant, we have been unusually assiduous in marking errors. We mention our motive as an apology; for though we have excepted to many passages, we would not be understood to say, that the work is generally faulty. As a specimen of our author's general manner, and the facility with which he usually explains intricate subjects, we shall extract his explanation of double elective attraction, which is not often properly understood.

** Vitriolated Tartar, and muriated Lime, commonly called Sea Salt with an earthy Basis.*

' If these two salts be dissolved in water, a double decomposition and combination will result. The vitriolic acid will quit the vegetable alkali to unite with the lime, and the vegetable alkali will unite with the marine acid.

' How can this possibly happen?—for we see, by the table of attractions, that the vitriolic acid prefers alkali to lime, and that vegetable alkali prefers vitriolic acid to every other substance. Very true; but we also learn, from the same table of attractions, that marine acid prefers vegetable alkali to the lime with which it is united, and that lime prefers vitriolic to marine acid: so that, though the union between vitriolic acid and vegetable alkali cannot be broken by marine acid or lime alone, yet both pulling at the same time, one at the acid, the other at the alkali, effect the decomposition, and are themselves separated in the conflict. In other words, the sum of the attractions which unite the principles in the two new compounds, is greater than the sum of the attractions by which the principles in the old were held together.'

The tables of elective attraction are divided, so that they may be more easily consulted: they are those of Bergman; but, by altering Bergman's characters, he has increased the general difficulty arising from their use, which we lately men-

tioned as likely to render them less commonly employed, because less readily comprehended. The changes which he introduces are, however, on the whole, advantageous.

As we have given our opinion of the execution of the Lexicon, it is necessary that we should mention some instances in support of it. The whole article, relating to the smoaking liquor of Libavius, is incorrect, from our author's not being acquainted with the nature of the dephlogisticated marine acid. When he says, that the mineral anodyne liquor of Hoffman is not anodyne, we shall refer him to Mr. Tickel; but his observation, that it is no more than the sweet spirit of vitriol of the shops, can arise only from his haste, and want of reflection. In the distillation of the sweet spirit, the process is stopped before the oil begins to come over, or at least in a proper quantity. We shall transcribe the article relating to the magistery of bismuth, as a specimen of our author's criticisms, and his inaccuracy.

'MAGISTERY of Bismuth, is the calx of this semi-metal precipitated from its solution in nitrous acid by the addition of water; for nitrous acid diluted with water cannot hold bismuth in solution. This calx may also be precipitated by alkaline salts; because acids prefer alkalis to metals; but the precipitate obtained by means of fixed alkali, is not quite so white as that procured by precipitation with water: "The cause of this (says M. Macquer) is that the calx of bismuth very easily recovers its phlogiston: alkalis, however pure, always contain some superabundant inflammable matter, and apply it to the metallic calces which are precipitated." *Chem. Dict.*—If it were not for the pun, I should call this a *precipitate* conclusion: it seems very extraordinary, that fixed alkali, containing superabundant inflammable matter, should, when laid on a red-hot iron, exhibit neither flame nor smoke; nor, in any other experiment, shew the least sign of inflammability. The truth is, that in this precipitation of bismuth with alkalis, there is no phlogiston in the case. If caustic fixed alkali be used, the alkali unites with the acid, and the calx falls down, combined with water only: if mild alkali, a double attraction takes place; the acid combines with the alkali, and the fixable air with the calx. If an hundred grains of bismuth were dissolved, the calx precipitated by water will weigh 113; with caustic mineral alkali, 125; with mild mineral alkali, 130. But if, according to M. Macquer's hypothesis, the bismuth be precipitated by a substance superabundantly loaded with phlogiston, how comes it to pass that the precipitate is a calx, and not the metal revived?"

Is it not a little remarkable, that the author could write this article and not reflect on his own *precipitate* criticism? He

He owns that fixed air is combined with the calx; and, in p. 25, he has brought many experiments to prove, that fixed air contains phlogiston. He confesses that the composition of the aerial acid (viz. from vital air and phlogiston), is a plausible opinion; but that the experiments are not sufficient to establish the fact: we suppose he means relative to the vital air, or to there being no other ingredient; for every experiment, however diversified, shows that fixed air does contain phlogiston as *one* of its ingredients. Indeed, Lavoisier felt their force so strongly, that, for this purpose chiefly, he was obliged to allow of the existence of a coally matter instead of phlogiston. As to the concluding paragraph, we must refer Dr. Berkenhout to Bergman's Treatises on Metallic Precipitates, and on Elective Attractions. He will there find, that metals may be united with very different proportions of phlogiston, without being reduced. An error of this kind is very often repeated. On the subject of mortar, there are numerous mistakes; the water which was employed in some experiments furnished the fixed air, and our author could not surely expect to find much lime in *old* mortar. Of what use then is the lime and the sand? Dr. Berkenhout seems not to know, but we can tell him, that the lime is supposed to crystallize, the sand to furnish fixed points to facilitate the process of crystallization, and that the hardness arises from the number and strength of these crystals. If he reflects on the state of lime, in mortar, and the kind of sand reputed to be most useful in this operation, he will find the opinion sufficiently probable.

But we must now leave our author; and while we recommend his work as a very useful one, in general, we would beg to caution him against too much haste in writing and in publishing. A treatise of this kind cannot be kept nine years, but it might be carefully read, and the different parts more properly connected.

Morsels of Criticism, tending to illustrate some few Passages in the Holy Scriptures upon philosophical Principles and an enlarged View of Things. (Concluded, from p. 247.)

THE next morsel in this literary banquet is a commentary on the promise of our Lord to Nathaniel, in the 51st verse of the first chapter of St. John, and is designed to show that a communication with Heaven, through the medium of angels, at some future period, is probable, not only from the words of our Saviour but from various other passages of holy Writ, and events already recorded. In one of the arguments, in support of this opinion, Mr. King digresses a little in consequence of his having quoted the 29th verse of the 26th chapter of St. Matthew:

* But I say unto you, that I will not drink of this production of the vine till that day, when I shall drink it with you. new, in the kingdom of my Father.' And he shows, from different texts, that, though our Saviour often eat, in the presence of his disciples, after his resurrection, he never drank. The kingdom of my Father, our author thinks, is expressed with great caution, and the term Heaven, or Heavens, carefully avoided. There is a digression too, for Mr. King often wanders, on our Saviour's saying that he had flesh and bones. He does not mention blood, for reasons which our author gives at length, but with more fancy than judgment. A slight reflection might have suggested, that there could not be flesh without blood; and even Shylock's trial would have supplied proofs of the general interpretation. The following remark, on the scripture term of judge of the whole earth, applied to our Saviour, we shall transcribe.

'There is one mistake, which perhaps ought to be rectified; and which runs uniformly through the whole of our translation of the New Testament; and that is, that, from modern ideas, derived from the state of things since the introduction and establishment of the feudal system, and of European customs and manners, we annex to the word *κρίτης*, or judge, merely the idea of a great person, sent to try and condemn criminals. Whereas the true original Eastern, as well as etymological idea, is that of a great person, or supreme lord, sent to rule, and to order all things; and to appoint to every person, and being, a proper station and lot.'

The sixth section is a commentary on the 24th chapter of St. Matthew. Mr. King wishes to show, that the destruction of Jerusalem; the second coming of our Lord, to judge and to rule the nations, and the final destruction of the *present* habitable earth, are three distinct events, which are to happen at distant æras. The day of judgment, in particular, is supposed to be a long period of deliberate arrangement, in which every thing is perfected according to the word of God. We are sorry that, from the nature of a commentary, we cannot abridge our author's arguments; but we must remark that, in general, they are not very convincing ones. In the 34th verse of the chapter *ἡ γένεα αὐτῆς* is translated, this race of mankind, or this manner of man's existence upon earth. The great day of judgment, or the duration of *each* one of the servants of God upon earth, Mr. King suspects may be a thousand years.

The next subject to which Mr. King applies his enlarged views, is the parable of the unjust steward. He considers the parable as addressed to the Scribes, Pharisees and the rich men, assembled around; and, by an allusion which they could easily comprehend, and by a practice which *they* would approve, our Saviour inculcates the necessity of kindness to the believers, if they themselves continue without the pale of the gospel. If then they

they should fail, the disciples of Christ may receive them into *their* habitations. This is a doctrine nearly bordering on that of supererogation. The illustration which this interpretation is supposed to afford, and the elucidation which it suggests of many passages of scripture, are the subjects of the remaining part of the dissertation; but, as we cannot agree with Mr. King in his interpretation, we shall not enlarge on what is drawn from it, or the numerous discussions which our author, in his usual digressive manner, engages in.

The eighth section contains reflections on the account which our Lord has given of the day of judgment. From this description our author suspects, that the good men will not only be raised up, but be brought to that tribunal together with the angels; and that bad men, even previous to that time, 'will be comforted with the evil angels.' The high importance of the duty of benevolence is strongly inculcated from the events of that day; and the indispensable duty of faith is well supported from various concurring passages of scripture, which are collected in this section. The reason of one duty being insisted on so strongly in the latter day, is supposed to be, that the immediate servants of God, few indeed in number, are saved by faith alone; but that benevolence and charity may cover the numerous sins of those who are not peculiarly distinguished by faith.

The fourth verse of the sixth chapter of the Revelations is the next object of attention, with an explanation of the series of events in that work. The seals, the trumpets, and the vials, occupy much of Mr. King's enquiries. The seals, he supposes, represent the events, previous to the establishment of Christianity; the trumpets, those which occur subsequent to that establishment; and the vials point out some changes that should ensue, *particularly in the West*, during either æra. The great error, our author thinks, is in the second seal; and he would translate in the following manner, the description of the first and second seal, in the second and fourth verses.

'And I saw, and behold a white horse, and one sitting upon him, having a bow. And there was given unto him a crown, and he went forth conquering; and for the [sole] purpose of conquering.

'And there went forth another horse of a reddish colour; and to him that sat upon it, to him was given to receive peace from the earth; and that men should [be left to] massacre one another. And there was given unto him a great sword.'

The first, it is supposed, evidently refers to Trajan, the first and greatest conqueror after the period of the prophecy; and the latter to Adrian. Men were to be left to massacre each other as the Jews did in their revolt, under their false messiah Barchochebas, and he was armed with a sword of justice, since justice was very rigorously executed during the latter part of Adrian's reign. Glorifying in the success of this interpretation, Mr. King

goes on to explain some other descriptions in the same chapter. The third seal relates to Antoninus and Marcus Aurelius; the fourth seal prophesied the plague and slaughter, about the end of the reign of Aurelius, the whole reign of Commodus, and his short-lived successors. The fifth seal relates to the eighth persecution, under Decius Gallus, and Valerian, as well as to the tenth. The sixth seal represented the events which preceded and accompanied the fall of the Roman empire, instead of describing, as has been imagined, the terrors of the last day. The seventh seal comprehended all that remained, all that the consequences of the sounding of the seven trumpets portended.

The first trumpet is believed to be prophetic of the calamities which occurred after 337, the year of the death of Constantine. The silence of half an hour is the peace of 25 years: our author consequently calculates the duration of prophetic years, hours, days, from this hypothesis, with great security. The great mountain, burning with fire, cast into the sea, implies the union of the Goths with the Roman armies, and the devastations which ensued in consequence of this junction. The third trumpet relates to the ravages of Attila; the fourth to the establishment of the Visigoths; the fifth to Mahomet, and the conquest of the Saracens; the sixth to the conquest of the Saracens, beyond the Euphrates; and the passage (chap. ix. v. 14.) is translated *by means of* the river Euphrates; the events of the seventh trumpet are yet to be explained.

The vials are supposed to portend various calamities of different æras. The first, those which occurred from 713 to 1042, including the leprosy and the venereal disease, which our author, without sufficient reason, refers to this period. The second vial points out the enthusiastic infatuations from the year 1096 to 1273; the third, the history of civil wars and tumults, from the last period to 1493; the fourth, the despotic tyrannies of the time between 1519 and 1713; the fifth answers to the events relating to the church of Rome, and its powers, from 1713 to 1780; the sixth relates either to the discoveries in navigation, the quick conveyances to different places, or to the expulsion of the Turks. The seventh is still to be completed.

We have given a short abstract of these opinions, without many remarks, where they coincide with other interpretations, or where they are founded on the basis of reason and truth. We must own that, in very few instances, they are so striking and appropriated as to meet with our assent; but we ought to add, that to judge of their propriety, the reader should attend to the reasons by which the different interpretations are supported, in the work itself. It would be too long even to give a very slight account of them in our Journal.

The tenth section, into which these Morsels are divided, contains observations, on the interpretation of Daniel's prediction, under the emblem of the little horn, of the he-goat. After stating some

some difficulties, in the way of Bishop Newton's interpretation, Mr. King gives his own opinion, that the two horns, that on the fourth beast, and that on the he-goat, represent the two opposers of the truth; the Roman power in the West, and the Mahometan in the East. This opinion is supported by various arguments, and reasonings on different parts of the prophecy of Daniel. Prophetic years come in also to support our author, and, from this computation of the time mentioned in Daniel viii. and 14. of the cleansing of the sanctuary, he observes that it is brought down to the year 1762, when the present empress of Russia began to reign; and if we take the whole period, from the time when the power of the ram was complete, in consequence of the conquest of Egypt in 525 A. C. it will point out the year 1775, when the peace was signed between the Turks and Russians, by which the Mahometans ceded so much of their former territories. We shall make no remarks, on those computations, till we see whether the Russians or the Turks conquer in the present war. In the same chapter of Daniel, from the 15th verse to the 26th, our author still sees prophecies of the downfall of the Mahometan power.

Another prophecy of Daniel is supposed to have a similar meaning, especially when viewed through the medium of the Septuagint; the chapter alluded to is the 11th, verse 40 to 45. The 40th verse our author would translate, from the LXX. in the following manner;

"40. And in the time [about] the end of things, a king of the North shall have conflict with the king of the South, and shall be united with him, with chariots, and with horsemen, and with many ships, and shall enter into the land, and shall grind [and shake] it, and shall pass over."

The king of the North is supposed to be the Turkish power, which entered into the East from Scythia; this power contended with the Saracens, and were at last united with them. From verse 44, our author sees, with equal clearness, the end of this united force by the efforts of the Russians; but, 'adhuc sub judice hic est.'

The fatal event of Ananias and Saphira furnishes Mr. King with some singular observations, and an opportunity of supporting his peculiar opinions. After this had happened, the author of the Acts, (chap. xi. 13.) according to our author's interpretation, adds, 'Of the rest, that is of the believers, no one dared to associate himself in that intimate bond of fellowship and community of goods with them; yet the people extolled them.' This interpretation, though very near the words of the text, might bear some criticism respecting its meaning; for it is not very creditable to the new converts, or highly honourable to the apostles. Our author, however, argues from it, that societies and institutions, particularly of the monastic kind, are not suitable either to the spirit or the practice of the apostolic

age. We believe it most sincerely, though on other, and, we think, better grounds.

Another passage from which a false conclusion, in consequence of a new translation, has been drawn, occurs in the 4th verse of the Epistle of Jude. This verse our author would translate in the following manner:

‘ 4. For there are crept in privately certain men, who have been *before written against* on account of *this very opinion* [of theirs.] In devout men, turning the grace of our God into lasciviousness, [or substituting a most perverse injurious doctrine, in the room of the favour of our God], and denying the only ruler, God, and our Lord Jesus Christ.’

The great force of the emendation rests on the words *ὑπογεγραμμένοι* and *κρίμα*. The author is very right, in many parts of his argument; but the first word can never signify ‘written against,’ and *κρίμα* must still be judgment; and in a severe and unfavourable sense, condemnation: *ferre sententiam* is to form a judgment; and this is Harry Stevens’s opinion, and the force of the passage in Aristotle, to which he refers. The other passage, in St. Paul’s opinion, does not assist Mr. King; for the judgment (Rom. iii. 8,) as we have just now observed, is truly a condemnation.

Our author’s object, in the 14th and last section, is to explain the meaning in which the word *ψυχή* is used in the Septuagint. He supposes that it means spirit, in contradistinction to soul, and to body. Dr. M’Knight has adopted the same interpretations (Thess. v. 23.)—In many passages, it is supposed also to mean a dead corpse; but in these instances, as we sometimes find the adjective added, it is highly probable that it is always understood. In Leviticus xix. 28. *ψυχῆς* can have no such meaning as Mr. King attributes to it: in chap. xxi. 1. it cannot easily be allowed: in the 11th verse of the same chapter, the adjective is added. In Numbers xix. 11. the adjective is also added; and in many verses of the ninth chapter of Numbers, it is as obvious that the adjective is implied, and that the *departed* spirit is meant, though the word is translated *dead corpse*. We cannot perceive that Linnæus’s opinion of bulbous roots, or Mr. Hunter’s of the living principle residing in the blood, can influence the question: if the term *dead* be considered in the instances where it occurs as a pleonasm, we have an equal right to style it, when omitted, an ellipsis. We still less agree in the following observations. The dead body and the seed or bulbous root is supposed to contain the *ψυχή* of the vegetable.

‘ As the ancients, from tradition and speculation, had most unquestionably much more science and knowledge than we are apt to suppose; they seem to have adopted apprehensions, both with regard to dead bodies, and with regard to vegetables, of the kind here mentioned. And from the first of these, per-
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verted, arose the Egyptian idea concerning embalming; though every philosophical person must perceive, it tended most probably to produce directly the contrary effect to that which the vulgar supposed.

‘And from the latter perhaps arose the prohibition of Pythagoras to his scholars, not to eat beans.

‘Both, however, are only proofs, how idle every metaphysical didactic conclusion is, that ventures to demand assent; without proceeding from, or being positively authorized by the word of God.

‘The distinction of the compound nature of man, receives perhaps a most illustrious explanation, from those most remarkable words of St. Paul, in the xvth chapter of the First Epistle to the Corinthians. Where we find the word *πνεῦμα*, the rational, and sublimely heavenly soul, so nicely distinguished from the predominant characteristic of the first Adam, the prevalent, mere animal nature.

‘Although in Adam were the rudiments of both, since he had not only the *ψυχὴ ζῶν*, the living spirit; but also, what every one of his posterity has, the *πνεῦμα ζῶν* breathed into him: “the breath of life;” the principle of the “heavenly soul,” see Genesis, ch. ii. ver. 7, by virtue, indeed, of which alone it was, that he even first became *ψυχὴν ζῶσαν*, a living spirit.’

The Appendix contains two sections or rather hints, because as they are not founded on the full positive evidence of scripture, they are not joined more intimately with the former work. The first relates to the destruction of the earth by fire. The different passages, in scripture, are to be reconciled, in our author’s opinion, by supposing that, from some change in the orbit of the earth, this planet either falls into the sun, or passing its perihelion, becomes a comet. The quotations are too numerous for us to transcribe.

The second section of the appendix is on the different expressions in scripture, relating to the lower parts of the earth. These lower parts are, in our author’s opinion, too pointed to be eluded by an enquirer into the words of scripture, on philosophical principles; and he concludes the words mean a cavity in the centre, which is truly a bottomless pit, because each part of the earth is its roof, and, in turn, its bottom; so that no part can be properly distinguished by either denomination.

‘In this wretched state, if their organs are at all similar to ours, they must needs have no light, except what proceeds from inflammable matter bursting forth interiorly from that shell. And, instead of a bright sun to illuminate their atmosphere, they must continually behold above them, a black globe of darkness in the part, in the centre, to which the beams of their inflammable matter can hardly reach sufficiently to cause any illumination,

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‘This is a dreadful lucubration. Yet it is neither a presumptuous one (since we are led to it by the words of Scripture), nor an unphilosophical one.’

‘For, I may add, that to speculative minds, it must appear, upon the truest philosophical principles of gravitation, that if the earth is indeed a mere shell (as the Holy Scriptures seem, in so many places, to declare it to be), the sea would never descend, by the power of gravity, into this cavity, to fill it; but would be confined to the two, convex and concave, surfaces of such a sphere.

‘And it must moreover appear, that, considering duly the component parts of all those solid substances which we are acquainted with; and apprehending rightly how very great a part of them is found now (in consequence of recent experiments and discoveries) to be merely fixed water, fixed air, and even fixed fire; and how very little *caput mortuum*, or real solid earth, is ever left in any, after a chemical analysis; it must, I say, moreover appear, even on the truest philosophical principles, that it is much more likely, that the marvellous consolidation which exists, and which we call earth, should be confined to a shell above the interior water, air, and fire; and below the superior water, air, and fire; (i. e. in reality in the midst of both;) than that it should continue solid down to the centre of the earth; where, upon philosophical principles, the lower it descended: in that case the more remote it would be from these three substances, which are now discovered to constitute the greatest part of all solid, or consolidated, bodies whatsoever.

‘And as the idea of such a configuration of the earth is no ways inconsistent even with mathematical principles; so we find this idea of the solid earth being a mere shell, to be exactly consonant also (considering the great vacuity within) to that expression, in Holy Scripture, of its being founded upon nothing; and stretched over the empty place.’

To these remarks there is only one answer: it is evident, that from experiments with the pendulum, the earth, instead of being a shell, is more dense in its interior parts, than near its surface; and this fact all our author’s ingenuity cannot elude, unless he can prove, on philosophical principles, that the density does not increase uniformly. Every planet may have its pit for the confinement of the wicked; but Mr. King flatters us, that if we are condemned to this prison, that we may, in time, be delivered again from it. Some other speculations respecting the reality of the residence of Jonas in the whale’s belly, with remarks on other subjects, are subjoined.

The volume concludes with some additional notes; and we must conclude, with a few general remarks.

We have perused this work with great pleasure, and have seen, with much admiration, a very extensive knowledge, joined with
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great erudition, employed in the service of religion: we have seen with regret, that by applying them to subjects which they were unable to explain, the author has in most instances failed, and in some, we fear, may have drawn a little ridicule on that religion which he venerates, and which he wishes to support. If, in the course of our examination, we may have ever seemed to treat the subject too lightly, we are at least certain, that it is owing to no disrespect for the author: our whole conduct must have assured our readers that it could not have proceeded from a more improper source.

Discourses on Scripture Mysteries, preached before the University of Oxford in the Year 1787. By William Hawkins, M. A. 8vo. 4s. in Boards. Rivingtons.

THE Bampton Lecture is the arena into which the modern polemic descends to combat with heretics, and with sectarists. He dictates *ex cathedra* with confidence, and assumes the high ground of mystery and inspiration; ground which his antagonists dispute at the first onset. Mr. Hawkins succeeds the lecturer whom we have examined in our present Number, (See p. p. 489.) and flatters himself that he has chosen more advantageous ground than many of his fellow-soldiers in this field. The event is, however, to be decided in the contest; and we are cautious of giving a positive opinion, lest we should be numbered ourselves with the combatants. We shall mention the subjects of Mr. Hawkins' enquiries, and give a short account of his principal arguments.

The first discourse is on John xviii. 38. 'What is truth?' He deduces the excentricities of sectarists from the abuse of the exercise of private judgment, in matters of religion; a foundation which is sufficiently strong, yet which we would not willingly allow, without some explanation. Vanity and obstinacy are undoubtedly connected very intimately with ignorance; and of course, the vagaries of a weak understanding, when applied to religion, may be often injurious. But *all* private judgment should not be put on the same footing; and even its abuses, if not carried into action, and become obnoxious by innovation, should be left untouched. It is one of those important subjects, where the line cannot be properly drawn, and where a little abuse may be allowed, rather than chain the mind by the fetters of authority. The question of the text is examined in various ways; and our author is led, by the answers, to the doctrines of the Trinity, and the resurrection of the body, which form the subjects of the lectures: he is led to state, what mysteries are; and to show that the doctrines, which in religion are deemed mysterious, are not more so than many which must necessarily be admitted. Mysteriousness and incomprehensibility do not, in his opinion, preclude our assent, for infinite space and infinite time are incomprehensible; the consistency of free will with necessity;

cessity ; and of the divine perfections with the existence of evil, are mysteries, though they must be admitted. We are not quite certain, that these arguments will be deemed forcible ; and we suspect that the Arian will change his ground, and allege that they are not fairly stated, since the different doctrines do not rest on the same undeniable basis. The subject of free-will is a very doubtful one ; and, instead of its being *consistent* with necessity, many metaphysicians think that our feelings on this subject are delusive, and that it has no real existence.

But, in the subsequent part of the volume, in the second discourse, Mr. Hawkins endeavours to put these different subjects on the best foundation that can be laid, the authority of scripture. It is from John v. 39. 'Search the scriptures.' The introduction is somewhat singular.

'Without laying before you at present all, or the principal texts by which the doctrine of the Trinity is supported, or in which the absolute divinity both of the Son and of the Holy Ghost is explicitly asserted, or necessarily implied, we may previously remark that, supposing them to be authentic, unequivocal, and intelligible, the infidel is in fact precluded from taking advantage of those passages which are declarative either of the acknowledged humanity of Jesus Christ, or of the gifts and operations of the blessed Spirit: that humanity, and those operations being things manifestly distinct from the divine essence, and real personality. What we shall have to do therefore will be to enquire, in due time and place, whether the exceptions which have been made against the texts with which the catholic doctrine is fortified, are grounded in principles of common candour and common sense ; or, in other words, whether the interpretations of anti-trinitarians are critically just, and agreeable to the rules which are generally allowed to govern interpretation.'

In this manner, all argument is precluded ; the contest is terminated without a blow, since the antagonist is immediately disarmed. But we must attend to the evidence, which, though indirect and collateral, appears to our author to be irresistible : the various scriptural proofs which fill the second sermon will not furnish any new information to intelligent readers on this subject.

In the third sermon, our author adduces many observations to prove that the great mystery of the gospel was gradually expanded, and perfected only by our Lord's resurrection, which at once attested his divinity. He then endeavours to show, that the subsequent accounts of the propagation of the gospel are uniform and consistent on this hypothesis, and open to us the whole of the Trinitarian system : this is evinced by a careful and exact enquiry into the conduct of the apostles and their preaching, as recorded in various passages of the Acts. This enquiry

enquiry fills the remainder of the third and a part of the fourth sermon. Mr. Hawkins proceeds to the writings of the fathers; and he thinks that he finds the leading truths of Christianity, though incidentally and not systematically alluded to, uniformly taught. The second Epistle of Clement our author supposes to be genuine. The incidental arguments, from some practices of the primitive church, and other less respectable sources, are of very unequal value.

In the fifth discourse Mr. Hawkins begins with the solemn declaration from John v. 20. 'This is the true God.' He thinks that the divinity of Christ has in the preceding pages been, beyond all reasonable doubt, ascertained; and he proceeds to consider more particularly the Socinian and Arian systems. Our Saviour is not spoken of by the prophets, as a mere legislator, as a mere moral instructor. His moral code is not supereminently distinguished, since its first precepts our author finds in the philosophical works of other authors. It is his divinity which distinguishes him: it is the supreme God who has put on a human form, but still retains the divine essence. We are not willing to confirm these opinions, with our approbation, for reasons which we wish to avoid enlarging on. The morality of the Gospel ought not to be compared with transient passages in a few authors, or a patch-work from the various unconnected system of the Pagans. Its precepts are pure and unsullied; uniform and consistent; extensive and practical. Antiquity must be searched to find occasional passages, which resembles its tenor; but no search will discover a code, which displays at once its spirit and consistency. We have no objection to fixing religion on its proper basis; but we think, that few will suppose it can stand more secure, if this basis be rendered more narrow, or if the superstructure be unconnected with what can afford it additional support. Would any arguments establish a religious system, whose tendency was immoral? Why then should we reject, as an aid, what would be so materially injurious in opposition? On the Arian supposition his observations are more concise; and there is, he thinks, no difference between supposing two Gods and twenty. But it is reserved for his sixth sermon to show, that the anti-trinitarian cause is supported only by 'disingenuous evasion, slimy sophistry, or wilful misconstruction.' The particular answers to the various Anti-trinitarians we cannot abridge, but shall select one, in our author's own words.

'There are two remarkable passages in St. Paul's Epistles, which, as they are claimed by our adversaries with more appearance of right than the foregoing, it will be proper to take into consideration. "Who (i. e. Jesus Christ) being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation," &c. This text is often quoted as asserting the true divinity of our Saviour. I am therefore concerned to deliver it from the construction which
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the Arians with much assurance put upon it; and which many amongst ourselves have, I think, very unwarily admitted; subjecting themselves thereby to the necessity of having recourse to a hackneyed, and after all mere verbal distinction between self-existence and necessary existence, in order to reconcile their admission with orthodox principles. 'Thought it not robbery,' &c. *ὃς ἀπαυμὸν ἠΐσατο*, i. e. (says Novatian and many with him,) he never compared himself with God the Father, nunquam se Deo Patri aut comparavit aut contulit; the reason follows, memor se esse ex suo Patre. Every Arian will abide by this explication; and how do the advocates for Novatian get clear of the imputed consequences? "Why, says Dr. Waterland, "this interpretation of the text (supposing it just) implies no more than this, that Jesus Christ never pretended to an equality with the Father in respect of his original, knowing himself to be second only in order, not the first Person of the ever-blessed Trinity." Dr. W. observes, that the whole passage in Novatian, rightly understood, affords a strong proof of the co-equality of the two Persons; and that it is quoted accordingly by Dr. Whitby in his treatise *De vera Christi Deitate*. But as this can only be done by help of the above distinction, I must ask why Novatian's sense of this text must be admitted as the true one? He did not affect, say some, did not claim, did not take upon him, &c. to be honoured as God. Notwithstanding the great authorities of Grotius, Tillotson, and Clarke, &c. with which this interpretation is fortified, I cannot help thinking the reading in use, thought it not robbery to be equal with God, not barely to be the more eligible, but indeed the proper reading. For, not to insist on one circumstance in its favour, which is the non-agreement of the several interpretations of the learned gentlemen above mentioned, it deserves to be noted, that though the phrase *ὃς ἀπαυμὸν ἠΐσατο* would admit the construction contended for, yet the context will be found absolutely to revolt against it. Granting the phrase, being in the form of God, to be in itself of undeterminate signification, yet when predicated of him who is one with the Father, who was in the beginning with God, and really and truly was God, it certainly is to be regarded as synonymous with those expressions; and consequently as importing an entire equality with God. But herewith the construction of Novatian, and of the Arians, not to say of Dr. W. himself, is totally incompatible. The reading in use therefore must be allowed to be not only natural, but necessary. He thought it not robbery, i. e. to be no violation of right, or justice.'

The two last sermons are on the resurrection; and Mr. Hawkins not only examines the scriptural evidence of a resurrection, but the opinions of the earlier fathers. He engages also in a disquisition on Dr. Sykes' opinion on the subject, and on Mr. Locke's controversy with Dr. Stillingfleet. In general, he is pretty successful; but our respect for Mr. Locke, notwithstanding the

many errors and heresies, to which his works have given occasion, makes the terms 'pitiful evasion,' 'cavils,' 'quibbles,' 'captiousness,' &c. appear much too harsh and illiberal.

The annotations are useful to illustrate many passages which, from the nature of the composition, would not admit of particular extracts or more minute criticisms. They display much learning, and an intimate acquaintance with the subject. Though Mr. Hawkins often advances opinions, in which we cannot coincide with him, though he assumes positions which we think indefensible, yet his erudition and labour demand our commendation. In our late polemical contests, we have seen too much of the illiberality of an intolerant age, to be always able to commend the temper or often the decorum of the combatants.

A General Description of China. Translated from the French of the Abbé Grosier. 2 Vols. 8vo. 15s. in Boards. Robinsons.

THIS vast empire, and its inhabitants, have occasioned various speculations. A people, though insulated among barbarians, who possess arts in a perfection unknown to the most cultivated Europeans; whose political state has assumed a form which a series of ages alone can bestow; whose antiquity is said to exceed every thing but what the neighbouring inhabitants of Indus boast; and whose pure morality is excelled only by divine inspiration, must necessarily excite the curiosity of the speculative philosopher, and render the result of any enquiries interesting. The jealousy of the Chinese have hitherto, in a great degree, disappointed us. They anxiously conceal those arts in which they fear a rival; and, with a cautious jealousy, exclude the prying eyes of strangers. From the missionaries we have received some satisfaction; from the Chinese paintings more particular information has been obtained; but they still excel us in many arts, which we have attempted to imitate in vain. When we enumerated their peculiar advantages, we did not mean to copy the panegyrics of some authors, who declaim with as little foundation as others blame. China has been evidently long a kingdom; and whatever changes the incursions of Tartars, or even a Tartar prince, may have occasionally introduced, we find the conquerors soon melt into the conquered, and the arts avenge the victory which the sword has gained. Their antiquity is uncertain, for their boasted pretensions are extremely fallacious; but, whatever it may be, and it is probably considerable, their progressive improvement seems to have been small. To the advantages of their soil, the peculiar qualities of their vegetables, we must attribute their varnishes, their tea, and some of their lighter kinds of manufactures. We are not certain that we should attribute the perfection of their porcelain to this cause. The materials which have been transmitted to us are not of a superior quality to ours; and, in the substance of their porcelain, we have

have equalled them. Their colours, and the manner of laying them on, we cannot yet reach. If the Chinese have not deceived us in the specimens of the materials which they have sent, we may yet hope to equal them. The other objects of commerce we must resign. When we speak of their deceptions, it does not contradict what we have observed of their morality. The system of Confucius is, in many respects, admirable. If it is not universally attended to; if it enters the mind, without influencing the conduct, it will only show more clearly that the best digested system of morals is of little avail without being enlightened or enforced by inspiration or by religious tenets. In one sense of the word the Chinese may be styled stupid: they seem to practise what they know by a kind of instinct. Their science has not kept pace with their arts; and their language, encumbered with synonyms, and with difficulty understood even by their mandarines of letters, is not equal to the various exigencies of scientific discussion. Yet, if we look at their works, they are ingenious; if we examine their political regulations, they are enlightened; if we look at their manners, they are comparatively elegant.

These reflections have occurred, on perusing, in an English dress, the *General History of China*, which we receive with great pleasure. Our attention was long since directed to this work, and, in a series of articles, in our LXIII^d and LXIVth volumes, we gave a pretty full account of the contents of the *History*, and it now remains only to appreciate the translator's labours.

The Preface contains some account of the virulent invectives of M. Paw, who, in his retirement, surveyed distant nations with a prejudiced eye, and reserved his stock of venom to poison successive publications. His attacks on the Americans and Egyptians, as well as the Chinese, are sufficiently known; and we have had occasion to notice some of his misrepresentations. The translator reprehends him with proper severity, and inserts, from the preliminary discourse to the *History of China*, in twelve volumes, 4to. the abbé Grosier's particular answer to his invectives.

In other respects, the translator's abilities are very conspicuous. In some instances, his language is not polished with sufficient care, but we have not observed any material error. We shall give some extracts from this translation, as, in our extensive analysis, we were obliged to decline any particular specimen. The part most interesting to Europeans relates to the tea. The two kinds (our green and bohea), seem to be varieties only. The first is styled songlo-tcha, and the second vou-y-tcha. The word tcha corrupted into tha is the origin of the term for tea, in every European language.

* From these two first kinds of tea, three others are composed, the difference of which results from the choice of the leaves, and the time when they are gathered. That which
contains

contains only the fresh and tender leaves of young trees, is called *mao tcha*, or *imperial tea*. This is the most delicate, and is that which is transported to court for the use of the emperor. Although it is seldom ever distributed but in presents, it may sometimes be bought on the spot where it grows for twenty-pence or two shillings the pound.

‘The second sort is composed of older leaves. It is what is sold under the name of *good vou-y tcha*. The rest of the leaves that are suffered to remain on the tree till they grow larger, form the third kind, which is sold to the common people at a very cheap rate.

‘The flowers of this shrub also furnish another kind of tea; but those who are desirous of procuring it, must bespeak it, and pay an exorbitant price for it.

‘The *lou-ngang tcha*, which is the third kind of tea we have mentioned, grows in the neighbourhood of the city of *Lou-ngan-tcheou*. It differs in nothing from the *song-lo*, either in the configuration of its leaves, or the manner in which it is cultivated; but it has none of its noxious qualities; it is neither so heating, nor is it so harsh and corrosive – properties which result, no doubt, from the difference of the soils in which they grow.’

There are some other varieties.

‘The fourth kind is procured from a village named *Pou-eul*, situated in the province of Yunnan, on the frontiers of the kingdoms of Pegu, Ava, Laos and Tong king. This village is become considerable by its commerce: people resort to it from all parts; but the entrance of it is forbidden to strangers, who are permitted to approach no nearer than the bottoms of the mountains, to receive the quantity of tea which they want. The trees that produce this tea are tall and bushy; they are planted irregularly, and grow without any cultivation. Their leaves are longer and thicker than those of the *song-lo tcha* and *vou-y tcha*; they are rolled up in the same manner as we roll up our tobacco, and formed into masses, which are sold at a dear rate. This kind of tea is much used in the provinces of Yun-nan and Koei-tcheou. It has nothing harsh; but it has not that agreeable taste and flavour which distinguish other kinds: when infused, it tinges water with a reddish colour.

‘The *kaiel tcha* is a kind of tea used by the Mogul Tartars. It is only the refuse of the leaves of all the different teas which have been suffered to grow hard, and which are mixed indiscriminately. These people, who feed on raw flesh, are subject to continual indigestions whenever they give over the use of tea: on that account, they transport great quantities of it from China; and, in exchange, furnish the emperor with all the horses necessary for his cavalry.

‘We must not confound with real tea every thing that the Chinese call *tcha*. What is sold in the province of Chang-tong as a delicate tea, is properly but a kind of moss, which grows

on the rocks in the neighbourhood of the small city of Mang-ing-hien. A like kind of tea is distributed in some of the other northern provinces, which is not composed of real leaves, although the merchants vend it under the name of *tscha-yé*, *tea leaves*.

‘If this delicious commodity is adulterated even in China, can we flatter ourselves, that the tea we have in Europe is pure and without mixture? Perhaps we taste nothing else, like many of the Chinese, but moss from the rocks of Mang-ing-hien.’

We hope we shall be excused for adding an extract from Kien Long’s poem on tea, as it is descriptive of the manner of making it in China.

Put,’ says he, ‘on a moderate fire, a three-legged vessel, the form and colour of which bespeak long services; fill it with limpid water procured from melted snow, boil it to that degree which is necessary to whiten fish or redden crabs, and immediately pour it over the tender leaves of choice tea put into a cup made of the earth *yué*. Leave it at rest, until the vapours, which at first rise in abundance, form thick clouds, afterwards gradually disperse, at length vanish, and leave only some light exhalations floating on the surface; then, at leisure, sip this delicious liquor. It will effectually dispel those five causes of inquietude that generally assail us, and disturb our repose. We may taste, we may feel, but we cannot express the soft tranquillity occasioned by a liquor prepared in this manner.’

We must not conclude, without repeating our commendations of the work, and thanking the ingenious translator for this valuable addition to the English stock of entertaining descriptions of the manners of foreign nations. A correct map of China is prefixed, and the work is adorned by various plates, which illustrate the manners and ceremonies of the Chinese.

A Defence of the Constitutions of Government of the United States of America. By John Adams, LL. D. Vol. II. 8vo. 6s. in Boards. Dilly.

AMERICA is now in the situation which every speculative legislator has wished for. A vast body of people, scattered over an extensive country, advanced in science, in arts, and in civil policy, have now to form their own government, uncontrouled. If we employ the American language, a nation who has purchased its own freedom is now to lodge its power in hands that will not abuse it, and to check the powers that are granted, by restrictions sufficiently coercive to retain its real liberty. Yet such is the perverseness of the human mind, so inadequate are the multitude to judge of what is proper to be done, that, what their ablest politicians have designed, a great number disapprove. Their federal government, as we
for-

formerly predicted, is opposed; and it will be impossible to unite America, but by the conquests of the more powerful over the weak, or the impending destruction of some common danger. Mr. Adams' design, in his former volume, was rather to shew the distinct states the necessity of different powers, to balance each other, and of dividing the legislative from the executive power. This object he pursues in the second volume, now before us.

In our account of the first volume, (*Cr. Rev.* vol. lxxiii. p. 248.) we pointed out Mr. Adams' sentiments on government in general: his object was to prove, that no pure democracy ever existed; we may add, till human nature changes, it is not probable that it will ever be found to exist. A democratical government is one of those ideal fabrics, which a slight experience will destroy; a scheme incompatible with the passions and the ambition of mankind.

The Italian republics, in the middle age, have been brought as exceptions to this opinion; and to examine their pretensions to this government, as well as to consider its consequences, is the design of the present volume. A very slight acquaintance with their history will soon convince us, that, if their government was democratical, a similar one should be avoided with anxious care; and the system of having all authority in one centre will, by their experience, be found most pernicious. In reality, if the government appeared to be democratical for one moment, in another it was changed for anarchy, and for confusion; for rebellion, and the severest despotism. The first letter is on the government of Florence; the facts are selected with great care from the best historians, and not a doubt must remain of the misery resulting from this fancied perfection. The second letter contains remarks on Machiavel's Plan of a perfect Commonwealth; but Mr. Adams thinks, with some reason, that it would not have removed the evils which had been felt. The appointment of officers, in the council of a thousand, would have prevented the benefits arising from the other divisions of power; besides that the legislative and executive powers were not sufficiently separated.

The object of the third letter is the constitution of the Tuscans; it consisted of united states, who formed a fœderal union of great strength and importance. The outline of the original constitution of Rome, and many of its forms, were taken from this nation. Siena was in the centre of the twelve cities; and, from its historian Malavolti, with the assistance of other authors, Mr. Adams deduces the account of the disputes, which arose in consequence of the democratical government of Tuscany, down to 1390. It was afterwards united under one duke; for, while the executive power remained in an assembly, anarchy and confusion, aristocracy or oligarchy, alternately prevailed. The following reflections are bold and new; when their novelty is a little worn off, they will be found also sufficiently, though not entirely, correct.

'It is often said, that the republics of Greece, Rome, and Tuscany, produced in the minds of their citizens great virtues, an ardent love for their country, undaunted bravery, the love of poverty, the love of science, &c. But if a little attention is bestowed upon the subject, these will be found to be very feeble arguments in their favour. It was not the love of their country, but of their faction. There was in every city three factions at least; every citizen loved one third of his fellow-citizens, and hated the other two thirds. It is true that, in such a state of things, affection for friends strengthens in proportion to the fear and hatred of enemies, and the desire of revenge becomes as strong a passion, and demands gratification as imperiously, and perhaps more so, than friendship. How was it possible when men were always in war and danger, that they should not be brave? Courage is a quality to be acquired by all men, by habit and practice. When scenes of death and carnage are every day before his eyes, how is it possible that a man should not acquire a contempt of death, from his familiarity with it, especially if life is made a burden, by continual exertion and mortification? The love of poverty is a fictitious virtue, that never existed. A preference of merit to wealth has sometimes existed under all governments; but most of all under aristocracies. There is wisdom and virtue in all. But can much of this be found in the histories of any country, that was not poor, and obliged to be so? Can you see much of it in Florence and Siena? The love of science and literature always grows, where there is much public deliberation and debate, and in such governments where every faculty as well as passion is always on the stretch, great energy of mind appears. But there is a form of government which produces a love of law, liberty, and country, instead of disorder, irregularity, and a faction; which produces as great and more independence of spirit, and as undaunted bravery; as much esteem of merit in preference to wealth, and as great simplicity, sincerity, and generosity to all the community, as others do to a faction; which produces as great a desire of knowledge, and infinitely better faculties to pursue it; which besides produces security of property, and the desire and opportunities for commerce, which the others obstruct. Shall any one hesitate then to prefer such a government as this, to all others? A constitution in which the people reserve to themselves the absolute controul of their purses, one essential branch of the legislature, and the inquest of grievances and state crimes, will always produce patriotism, bravery, simplicity, and science; and that, infinitely better for the order, security, and tranquillity they will enjoy, by putting the executive power into one hand, which it becomes their interest, as well as that of the nobles, to watch and controul.'

The subject of the fourth letter is the government of Bologna, and a detail of the calamities which arose from its effects. These misfortunes are contrasted, in the fifth letter, by a short history

history of Neufchatel, where the king of Prussia is only first magistrate, and whose government is that of a limited monarchy, with a proper ballance of the three estates.

We have not examined this volume very extensively, because it is chiefly abstracted from different authors. Mr. Adams has, however, shewn himself well acquainted with his subject; and, whenever he turns, he finds the strongest proofs of the justness of his sentiments; of sentiments which we formerly commended, and which, on the maturest reflection, we still approve of.

A New Literal Translation, from the Original, of the Apostle Paul's First and Second Epistle to the Thessalonians. With a Commentary and Notes. By James Macknight, D.D. 4to. 7s. 6d. in Boards. Robinsons.

IT will be universally acknowledged, that the translation of the sacred writings ought to be executed with all possible accuracy, perspicuity, and precision. That the common version might admit of many amendments in these particulars, will likewise not be denied: but provided it corresponds with the most obvious sense of the original, that it is affected with no errors in point of doctrine, and with no essential blemishes in expression, there is perhaps reason to question the expediency of any new translation of those divine and important oracles. There is some danger lest simplicity of diction be sacrificed to refinement; or, if this should happily be avoided, that the venerable solemnity of the common version should be injured by an attempt to polish it with more perfect exactness. Dr. Macknight, we are sensible, has undertaken the work from the purest and best of motives: his well-intended industry merits the highest praise; and, in many instances, his critical sagacity demands approbation. But, notwithstanding all these circumstances, we must acknowledge that his version contains such innovations, as lay us under the necessity of withholding our assent from the proposal of adopting it. On what reasons our opinion is founded, we shall proceed to specify by a few examples.

Dr. Macknight informs us, that he has endeavoured to make the translation an exact image of the original, by giving the literal meaning of the Greek text in common use, as nearly as the nature of the English language would allow; and if any Greek word or phrase admits of more senses than one, that which appeared to agree best with the context is preferred, though perhaps it is not the most common signification. The examples which he gives of this kind are the following.

English Version.	Text.	New Translation.
1 Cor. vii. 6. But I speak this by per-	Τὸτο δὲ λαλῶ κατὰ συγγνώμην, ὃ καὶ ἐπι-	But this I speak as an advice, not as an injunction.
mission, and not of τὰ γὰρ.		
commandment.		

In this verse, Dr. Macknight has not only affixed a very extraordinary signification to the word *συγγνώμην*, but converted that of the preposition *κατὰ* into an adverbial sense, with the view of forming an antithesis not authorised by the expression in the original. By the construction of the Greek, which is adopted in the Vulgate, both *συγγνώμην* and *ἐπιταγήν* are used as proceeding immediately from God to the apostle; but by Dr. Macknight as proceeding entirely from the latter. The sense, however, being in effect the same according to both interpretations, we cannot approve of an alteration apparently arbitrary, and which requires, towards its establishment, such a departure from the common signification both of the noun and preposition above mentioned.

Gal. iv. 4. God Εἰς ἀπεσταλὲν ὁ Θεὸς God sent forth his sent forth his Son τοῦ υἱοῦ αὐτοῦ, γενομένου Son *born* of a woman, made of a woman, ἐκ γυναικὸς, γενομένου ὑπὸ *born* under the law. made under the law, νόμον.

The word *γενομένου* admits of either of these interpretations; that of Dr. Macknight is, indeed, most conformable to analogy; but in so peculiar a case, perhaps the other, as less common, may be deemed the more suitable term.

2 Pet. i. 20. Know- Τὸτο πρῶτον γινώσκον- Knowing this first, ing this first, that no τῆς, ὅτι πᾶσα προφητεία that no prophecy of prophecy of scripture γραφῆς, ἰδίας ἐπιλυσεως scripture is of private is of private interpre- ὃ γίνεται. *discovery*, tation.

What precise meaning Dr. Macknight affixes to *discovery*, is not very obvious; but in any sense which he can be supposed to intend, he has wrested the word *ἐπιλυσεως* to an extremely uncommon signification.

21. For the pro- Οὐ γὰρ διηγήματι For never was a phecy came not in ἀνθρώπων, κινήθη ποτε prophecy brought by old time by the will προφητεία, ἑσ. the will of man, &c. of man, &c.

The sense of the preceding verse is so little altered by the new translation, that Dr. Macknight seems to have founded his chief amendment entirely upon the opinion, that *κινήθη* being in the passive voice, *was brought*, not *came*, was the true grammatical interpretation. But the doctor will please to con-

consider, that in the passive voice of Greek verbs, the second aorist frequently, and sometimes the first, ought to be interpreted in the sense of the middle voice. According to this rule, the meaning of *ἠνεχθη* is precisely that which is adopted in the Bible translation.

Ephes. iv. 16. And *καὶ συμπιέζομενον* And compacted compacted by that *διὰ πάσης ἀφῆς τῆς* through the aid of which every joint *ἐπιχορηγίας.* every joint. supplieth.

Dr. Macknight's translation of the above verse is more perspicuous than the common version, but adheres less closely to the signification of the terms in the original.

Dr. Macknight supplies an ellipse in the text with propriety, in several instances. We give the following as examples.

The first of the subsequent verses is introductory to the second.

Rom. vii. 24. Who *Τίς με ῥύσεται ἐκ τῆ* Who shall deliver shall deliver me from *σώματος τῆ θανάτου τού-* me from the body of the body of this death? *τῆ;* this death?

25. I thank God, *Εὐχαριστῶ τῷ Θεῷ,* I thank God *αὐτῷ* through Jesus Christ *διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου* delivers me through our Lord. *ἡμῶν.* Jesus Christ our Lord.

Rom. xv. 18. For *Οὐ γὰρ τολμήσω* Yet I will not dare I will not dare to *λαλεῖν τι ὧν ἢ κατεί-* to speak any thing of speak of any of those *γασατο Χριστὸς δι' ἐμὲ,* what Christ hath not things which Christ *εἰς ὑπακοὴν ἐθνῶν, λο-* wrought by me, but of hath not wrought by *γὰρ καὶ ἔργῳ.* what he hath wrought, me, to make the Gen- in order to the obe- tiles obedient, by dience of the Gen- word and deed. tiles, by word and deed.

1 Cor. xiv. 27. If *Ἐπεὶ ὅλῳσση τις λαλεῖ,* If any one speak any man speak in an *κατὰ δύο (sup. λόγους),* in a tongue *ὑπῆκνωσιν,* unknown tongue, let *ἢ το πλείον τρεῖς, καὶ* let it be by two, or at it be by two, or at the *ἀνα μέρος· καὶ εἰς δια-* the most three sen- most by three, and *μηνυετο.* tences, and separately; and let one in- that by course; and terpret. let one interpret.

The sense of the following verses in the new translation is singular.

Heb. ix. 16. For *Ὅπου γὰρ διαθήκη,* For where a cove- where a testament is, *θάνατον ἀναγκὴ φερε-* nant is, there is a ne- there must also of ne- *θαί τε διαβιμνε (sup. cessity* cessity be the death *θουματος).* of the appointed sa- of the testator. crifice be presented.

17. For a testament *Διαθ. κη γαρ ἐστ.* For a covenant is is of force after men *νεκροῖς* (sup. *θυμάτων*) firm over dead *ῥα* are dead; otherwise, *βέβαια, ἐπεὶ μὴ ποτε* *ῥα* fices, seeing it never it is of no strength at *ισχυεῖ, ὅτε ἔῃ ὁ δια-* is of force while the all while the testator *θεμενος.* (sup. *μοσχος*, appointed animal liv- liveth. *τραγος, &c.*) eth.

We cannot help thinking that Dr. Macknight is mistaken in applying to a particular case, what the apostle seems to have meant as a general observation. The sense, as rendered in the Bible translation, appears to be both the most obvious and the most consistent with the common signification of the Greek terms.

Many of the alterations proposed by Dr. Macknight are founded upon the Greek particles, in the interpretation of which he is an advocate for unjustifiable latitude. It is certain, that in our own language, several of the particles may be used in the place of others; yet, it does not follow, that the true meaning of those particles varies. For example, it conveys the same idea to an English reader, to say, 'Keep the feast not *with* the old leaven,' or, 'Keep the feast not *in* the old leaven.' The latter, however, is the more literal; but because the former, in English, is admissible, we surely ought not thence to infer, that the Greek preposition *ἐν* signifies *with*, as Dr. Macknight supposes in page lv. where other examples of the same sort occur.

The particle *καὶ*, *and*, or *also*, Dr. Macknight interprets into a variety of significations. Mat. xi. 17, 'We have piped unto you, *but* ye have not danced;' we have mourned unto you, *but* ye have not lamented.' Surely the passage may be rendered as it is in the common translation, with as much propriety, and without any violation of the Greek particle: 'We have piped unto you, *and* ye have not danced; we have mourned unto you, *and* ye have not lamented.'

Mat. xii. 37. 'By thy words thou shalt be justified; (*καὶ*) *or*, by thy words thou shalt be condemned.' Dr. Macknight. The Bible translation properly renders it, *and* by thy words, &c.

1 Cor. xv. 45. 'Οὕτω καὶ γέγραπται. 'For thus it is written,' Dr. Macknight. The Bible translation reads, 'And thus it is written;' which is both conformable to the sense of the passage, and the signification of *καὶ*.

Luke ix. 33, 'Master, it is good for us to be here; (*καὶ*) therefore let us make three tabernacles.' Dr. Macknight. The Bible translation has, 'And let us,' &c. which is certainly more proper; for there can be no occasion for affixing any illative sense to the particle *καὶ* in this verse, as the doctor imagines.

Luke

Luke xii. 28. 'How much more will he clothe you, O ye of little faith; (*καὶ*) therefore seek not what ye shall eat.' Dr. Macknight. The Bible translation says properly, 'and seek not;' for *καὶ* joins the sentiment in the 29th verse to the first clause in the 27th.

1 Cor. v. 13. *Καὶ ἐξαπαῖτε*, &c. 'Therefore put away that wicked person from among yourselves.' In this verse Dr. Macknight adopts the Bible translation; but the version should be, 'And put away,' &c. for *καὶ* has the force of a copulative, as in the preceding example.

The significations which Dr. Macknight ascribes to *καὶ* are so various, that, according to his doctrine, this single particle might supersede the use of a great number of the most heterogeneous words in the Greek tongue. Besides *and*, its common signification, he interprets it into but, or, for, therefore, as, when, though, yet, so, certainly, especially, namely, and the relative pronoun who, or which. Several other Greek particles are likewise invested by Dr. Macknight with such an authority as seems inconsistent with the genius of a copious language. In some instances, the doctor seems to have been influenced by Vigerus and Hoogeveen, and in others, by a supposed expediency of accommodating the Greek to the preconceived import, and particular station, of different English particles.—A commentary on the Scriptures, by Dr. Macknight, we are of opinion, would be a valuable work; but we cannot equally approve of his proposed translation of the New Testament. By multiplying unnecessarily the signification of one and the same word in different positions, and assigning to particles an arbitrary and almost unlimited power, the plan which he has adopted would, in many cases, sacrifice justness of conception to ideal propriety; and, through fastidious discrimination, overturn the simplicity and determinate expression of the Greek language.

The Present State of Sicily and Malta, extracted from Mr. Brydone, Mr. Swinburne, and other modern Travellers. 12mo. 3s. sewed. Kearsley.

THE work before us is said to have been 'originally compiled by a person of distinguished abilities, for the use of some young people;' and we were pleased to think that we should find much information in a small compass. We were aware of 'people of distinction,' and were suspicious of 'distinguished abilities;' but we must retract our suspicion. The term is a guarded one, and if our compiler's abilities are to be distinguished, it is for marring a plain tale in telling it. We never saw stronger instances of the employment of scissors and paste.

paste. We have marked many passages, where the scissars were not dexterously used, or where the paste was applied so late, that a paragraph or two was lost in the process; but we can select a specimen only of different kinds, and, to avoid the suspicion of improper severity, we shall take them in the order in which they occur.

Even so early as in page second, we are told of the tyranny of Phalaris of Agrigentum, of a legion of tyrants who succeeded him. In the following paragraph, we find that the Sicilian Greeks 'did not long enjoy the sweets of this delightful situation'—What! the sweets of slavery? But this may be ironical:—no, the period is 100 years, and the next event was the conquest of the island by the Carthaginians. Why was not the compiler's room swept before the book was sent to the press?

In a note of page tenth, we are told that sir William Hamilton visited Calabria *during* the earthquake: in another note in the same page, *depressing* the boggy ground is said to squeeze the water out. In page thirteenth, Vesuvius is said to form a 'broad, unbroken tract in the air, to the utmost verge of the horizon.' We think the tract must be broken, and what forms the horizon must undoubtedly reach its verge. In the same page, a wave, rolling on the land, is said to have 'dashed the unfortunate prince, with 2473 of his subjects, into the ocean:—this can only mean the ocean behind the land.

This knight of the scissars has not only cut to pieces modern travellers, but modern and ancient historians.—The passages themselves are pasted sometimes in good order; sometimes they are thrown together without much design: yet, if Brydone, Swinburne, and Watson, with some other authors' works, contain any thing very good, this work must be also excellent; for the compiler has endeavoured to 'cull the choicest:' and his motto may very properly be, *e pluribus unum*.

Emmeline; or, the Orphan of the Castle. By Charlotte Smith. 4 vols. 12mo. 12s. Cadell.

AS we have lately been able to fix a new æra in novel-writing, we are happy at being able to point out another example of this new species, which reflects so much credit on its author. We might, perhaps, be censured as too easy flatterers, if we said, that this novel equals Cecilia; yet we think it may stand next to Miss Burney's works, with so little inferiority, that to mistake the palm of excellence, would neither show a considerable want of taste or of skill. Mrs. Smith is not equal to Miss Burney in elegance of language: she is not, perhaps, entirely equal to her in the mellowness of description, or in the highly worked pathos of distress. Our present author does not sink into the class of middle life, and produce scenes of that kind,

kind, so nicely discriminated, or pourtray characters so minutely diversified. We speak only by comparison, for there are no instances, in which the language of *Emmeline* is incorrect; in a few only it does not seem to be polished with sufficient labour: the descriptions are neither faint nor imperfect; and, though our author scarcely steps out of higher life, the characters are well drawn in the lighter sketches of lower scenes. The characters which she introduces in the active business of the novel are not discriminated with less propriety, or supported with less skill, than those of any novellist we are acquainted with. Lord Montreville, Fitz Edward, Delamere, Crofts, and Godolphin, are excellent copies from nature; nor is it easy to say that they for a moment quit the style or the sentiments suitable to them. The ladies are equally distinguished; and *Emmeline*, Mrs. Stafford, Augusta Delamere, and Lady Adelina, with characters equally amiable and soft, cannot be ever confounded with each other. The characters which display the greatest skill are those of Lord Montreville and Adelina.

The story is well imagined, and the incidents so well conducted, that every one hastens on the event. The scenes are often drawn with great beauty: Mrs. Smith excels in landscape painting; and the moral of every part is excellent.

While we have given this cheerful tribute of praise to an author, whom we know only by her publications, and have hinted at faults, we must add, that in one or two instances, she seems to have aimed at persons. We hope that she has not looked at home, in the misfortunes of Mrs. Stafford. We have sometimes thought, that the work hung heavy on our hands; yet, on trial, we know not what should have been omitted. Each little, seemingly unimportant incident, develops the character in question, or elucidates it. Even the little artless scenery of the introduction contributes to explain the catastrophe. If we were to mention the parts which seemed the most interesting, they would be, the introductory parts: the scenes at East Cliff, in the Isle of Wight: the adventure on the banks of the lake of Geneva: and the discovery of Godolphin on board the packet.

We will not mutilate these pleasing volumes by taking one line from the story: Mrs. Smith will excuse us for transcribing one of the sonnets. It was reserved for her, and one other author, to show, that a species of poetry, the most artificial, might be rendered natural and pleasing in our language, by taste and judgment. Even fetters may be made to hang with grace, and add to beauty, though our fair author does not always put on the chains which so strictly bind the Italian sonneteer.

‘I love thee, mournful sober suited night,
When the faint moon, yet lingering in her wand
And veil’d in clouds, with pale uncertain light
Hangs o’er the waters of the restless main.

In deep depression sunk, the enfeebled mind
 Will to the deaf, cold elements complain,
 And tell the embosom'd grief, however vain,
 To sullen furies, and the viewless wind.
 Tho' no repose on thy dark breast I find,
 I still enjoy thee—cheerless as thou art;
 For in thy quiet gloom, the exhausted heart,
 Is calm, tho' wretched; hopeless, yet resign'd.
 While, to the winds and waves, its sorrows giv'n,
 May reach—tho' lost on earth—the ear of heav'n!

The History of the Revolution of South Carolina, from a British Province to an independent State. By David Ramsay, M. D.
 2 Vols. 8vo. 14s. in Boards. Robinsons.

THE late unfortunate war in America is more memorable for its termination than for the steps which led to that event. More than one general history, however, of its progress has already been published; and these seem sufficient to gratify the curiosity of those who are desirous of information on the subject. After a narrative of the military transactions in the different parts of North America, the attention of a reader can be but weakly solicited to those in a particular province, and that too, excepting the revolutions in the fate of Charlestown, not the most distinguished for the variety or importance of the operations which took place during the continuance of the war. But the author of the present work, actuated by a provincial partiality, has submitted to the public a particular account of the occurrences in South-Carolina alone. So far, indeed, as concerns information, he seems to be well qualified for such a task; having been an ocular witness to many of the events which he records. But, as an active agent in the American army, and, during one year, a member of the continental congress, we cannot likewise consider him in the light of a perfectly unbiassed historian.

Dr. Ramsay commences his work with a short view of the province of South-Carolina, and of the events introductory to open hostilities. He thus describes the situation of the colonies at that period:

‘Every thing in the colonies contributed to nourish a spirit of liberty and independence. They were planted under the auspices of the English constitution in its purity and vigour. Many of their inhabitants had imbibed a large portion of that spirit which brought one tyrant to the block, and expelled another from his dominions. They were communities of separate independent individuals, for the most part employed in cultivating a fruitful soil, and under no general influence, but

of

of their own feelings and opinions; they were not led by powerful families, or by great officers in church or state. Luxury had made but very little progress among their contented unambitious farmers. The large extent of territory gave each man an opportunity of fishing, fowling, and hunting, without injury to his neighbour. Every inhabitant was or easily might be a freeholder. Settled on lands of his own he was both farmer and landlord. Having no superior to whom he was obliged to look up, and producing all the necessaries of life from his own grounds, he soon became independent. His mind was equally free from all the restraints of superstition. No ecclesiastical establishments invaded the rights of conscience, or fettered the free-born mind. At liberty to act and think, as his inclination prompted, he disdained the ideas of dependence and subjection.

From the conclusion of this extract, it is evident that the seeds both of ecclesiastical and civil anarchy were plentifully sowed in the colonies. A toleration in religion is a proof of the wisdom, as well as moderation of a government; but the total exemption from an ecclesiastical establishment affords an unfavourable opinion of the principles and morals of a people, and tends rather to the encouragement of licentiousness than the maintenance of genuine liberty.

The author afterwards proceeds to relate the history of the revolt, and the formation of a regular constitution among the disaffected inhabitants of the provinces. The following account of the mutual rancour, which broke forth between the two parties after the commencement of hostilities, is, we doubt not, related with fidelity, and corresponds with the usual unhappy effects of intestine commotions.

‘The distinction of Whig and Tory took its rise in the year 1775. Both parties in the interior country were then embodied, and were obliged to impress provisions for their respective support. The advocates for Congress prevailing, they paid for articles consumed in their camps; but as no funds were provided for discharging the expences incurred by the royalists, all that was consumed by them was considered as a robbery. This laid the foundation of a piratical war between Whigs and Tories, which eventually was productive of great distress, and deluged the country with blood. In the interval between the insurrection of 1775, and the year 1780, the Whigs were occasionally plundered by parties who had attempted insurrections in favour of royal government. But all that was done prior to the surrender of Charleston was trifling when compared to what followed. After that event political hatred raged with uncommon fury, and the calamities of civil war desolated the state. The ties of nature were in several instances dissolved, and that

reci-

reciprocal good-will and confidence, which hold mankind together in society, was in a great degree extinguished. Countrymen, neighbours, friends and brothers, took different sides, and ranged themselves under the opposing standards of the contending factions. In every little precinct, more especially in the interior parts of the state, king's-men and congress-men were names of distinction. The passions on both sides were kept in perpetual agitation, and wrought up to a degree of fury which rendered individuals regardless, not only of the laws of war, but of the principles of humanity. While the British had the ascendancy, their partizans gave full scope to their interested and malicious passions. People of the worst characters emerged from their hiding-places in swamps—called themselves king's-men—and began to appropriate to their own use whatsoever came in their way. Every act of cruelty and injustice was sanctified, provided the actor called himself a friend to the king, and the sufferer was denominated a rebel. Of those who were well-disposed to the claims of America, there were few to be found who had not their houses and plantations repeatedly rifled. Under the sanction of subduing rebellion, private revenge was gratified. Many houses were burned, and many people inhumanly murdered. Numbers for a long time were obliged, either entirely to abandon their homes, or to sleep in the woods and swamps. Rapine, outrage and murder, became so common, as to interrupt the free intercourse between one place and another. That security and protection, which individuals expect by entering into civil society, ceased almost totally. Matters remained in this situation for the greatest part of a year after the surrender of Charleston.'

In drawing the characters of some individuals, we think the author discovers a degree of prejudice; but he seems, in general, to give a fair representation of public transactions, and the narrative is written in a clear and unaffected style.

An Address to the Deists; or, an Inquiry into the Character of the Author of the Book of Revelation. 8vo. 2s. Rivingtons.

THIS very able and intelligent author marches fearlessly to the trenches of the Deist, and challenges him to contend on ground which has been distrusted as dangerous, or avoided as fallacious. He is contented to draw his proofs of Christianity from a book which many (and, indeed, we have been of the number), touch with a timid hand, and look on with distant awe:

'The following question therefore is well worth the discussion, and his (the Deist's) most serious consideration; viz. Whether the book of Revelation is (what it claims to be) the work of divine inspiration; or (what the Deist would have it to be) the offspring of enthusiasm or imposture?

Now

• Now common sense tells us, that where we cannot arrive at certainty, we ought, if we mean to act as reasonable creatures, to be content with probability. And indeed human actions in every part of common life, where common sense prevails, are invariably influenced this way: I should therefore hope, that if in the following observations it should be made appear the Deist has espoused the most improbable side of the question, he will have the honesty and the resolution to quit it, and come over to the other; even though the consequence should be his belief of Christianity.'

The author then states, that if this book be not of divine revelation, it must have been the work of an impostor or an enthusiast. Either supposition is improbable, as there could have been no sufficient motive for imposition; and the work, at the time when it was written, was too highly valued to be supposed the offspring of enthusiasm. The same opinion is also well supported by extracts from the first four chapters, chap. xiv. xv. xix. and xxi. and observations on different passages, tending to show, that the language of this work is neither characteristic of one or the other.

The second part is designed to prove, that this book is really prophetic, from the coincidence of various events with the predictions contained in it. The predictions drawn from the first trumpet, for instance, are clearly connected with the imposture of Mahomet; the ravages and manners of the Saracens: those contained in the description of the sixth trumpet are fulfilled by the destruction of the eastern Roman empire, and Greek church by the Turks; while the beast with seven heads and ten horns is obviously descriptive of Popery. These passages are particularly examined; the author recapitulates the argument, states it with much force, and shows the Deist and the Sceptic, that there is really great danger in unbelief. There is much slight skirmishing in these attacks; but there is so much real knowledge, such a clear understanding of the subject, as must render the author a very formidable antagonist. The notes are judicious illustrations of some passages which seemed particularly to require it.

The Appendix attacks Mr. Hume's great argument 'experience,' and his assertion, that no evidence can establish a miracle, unless the falsehood of it be still more miraculous. We shall conclude with a short specimen from the Appendix.

• And here it may not be improper to repeat again, that neither Celsus, Julian, nor Porphyry denied the miracles recorded in the Gospels; though they ascribed them indeed to magic.

• Unpleasing as this piece of history may be to the Deist, or however unwilling he may be to press it close, I think if he has any regard to the propriety of his *creed*, he will do well not to turn from it, with a disdainful indifference, as a matter beneath his consideration. I leave it to his ingenuity to reconcile his rejecting the whole account of miracles with so easy an air,
with

with the belief of them by such learned and noted enemies of Christianity. There appears to me no other way of his getting rid of this difficulty but by denying the fact. This however is rather dangerous. For where will he fly to next, if he should be driven from this hold—if it should be made appear, on the issue of the trial, that there is reason to believe the fact? Alas! what a situation is this of a Deist? on how many sides is he hard pressed! and at best, what a comfortless state it is. If Christianity is an imposture, what will be his gain? If it is a serious truth, what may not be his loss?

The Conversion, the Practice of St. Paul, and the Prayer of Jabez, considered. By the rev. Daniel Turner, A. M. 12mo. 2s. 6d. Cadell.

THE Conversion and the Practice of St. Paul form the first subject of consideration in this ingenious miscellany. It is taken from that part of the Apostle's reply to Tertullus, where he professes to exercise himself, to have always a conscience void of offence towards God and towards men. Mr. Turner considers the circumstances of St. Paul's conversion, so far as they contribute to the support of the Christian religion; and, having brought down the narrative of his life, with the reflections which it furnishes to the period mentioned, he considers this passage of his defence. Our author explains the operations of this silent monitor, with great propriety, and adds the necessary directions, to keep the conscience void of offence. One passage only seems to us a little reprehensible, as it raises the indispensable duty of faith into the only duty. The loaded conscience, besides a faith in Christ, will find consolation in reflecting on a genuine repentance, and an active change of the course of life which has contributed to its burthen. We shall, however, transcribe the passage, which is, perhaps inadvertently, put into too strong and too unconnected a point of view.

‘To prevent or get rid of this, there is but one way. Conscience must have satisfaction from some solid source, or it will torment. Fly to the gospel, trust in the Saviour's name and merits: it is here where the wearied dove may find the olive of peace. Hence of enemies we become sons, and if sons, then may we both expect and challenge, not only careful provision, and safe protection on earth, but an everlasting patrimony above. By the shedding of blood is the remission of sins, and upon remission follows reconciliation, and on reconciliation peace. After this should conscience alarm, bring forth the acquittance signed in blood, and sealed from heaven upon thy faith and virtue; straightway shalt thou see the fierce and terrible look of thy conscience changed into friendly smiles: and that rough and violent hand, which was ready to drag thee to prison, shall tenderly uphold thee, and fight for thee against every adversary.’

In other respects, the Sermon is plain and practical, and deserves our commendation.

The second Sermon is on the prayer of Jabez, from 1 Chron. iv. 9, 10. 'And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested.' In this Sermon, our author shows the state of mind with which prayers should be offered, and particularly explains the prayer of Jabez, which is simple, comprehensive, and pious. In the former part, the preacher's animation would be suspected, by some, to border a little on enthusiasm. The allusion to Themistocles' carrying his son in his arms, is undoubtedly carried too far into the regions of fancy.

Devotional Exercises, for the morning and evening of each day of the week, follow, in which, with much spirit and animation, with true piety, and a Christian resignation, we perceive the fault already alluded to. Indeed, when the imagination is once permitted to soar, it will soon attain a complete empire.

The Sermon preached before the society of free masons is on Micah vi. 8. 'He hath shewed thee, O man, what is good: and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.' Its great object is to explain the moral and religious duties; it is an excellent one; and the defence of masonry, though abruptly introduced, and pursued seemingly in haste, contains some good, and, we believe, just remarks. Yet, on the whole, we have been usually best pleased with those masonic sermons, which point out the advantages of fraternal union, and the connection of the benevolence and affection, which characterize masonry, with the spirit and tenets of the gospel of Christ. At last, Mr. Turner falls, for a few lines, into the language of the Society, which generally appears to us disgusting, and sometimes impious. He has stepped over this, perhaps necessary part of his task, with much rapidity.

The Ode to Masonry, in many of its parts, does not rise superior to the numerous odes of this kind which we have seen. The following air is, however, better than the rest; and, though not above exception, deserves to be transcribed.

' Unfinish'd still the great intent,
Once more the Almighty word was sent,
To fill the wond'rous plan:
The new form'd dust in majesty arose,
And in his Maker's image glows,
Prince of creation, man.'

FOREIGN ARTICLES.

Histoire de la Société Royale de Médecine Années 1782 and 1783, avec les Mémoires de Médecine & de Physique Médicale pour les mêmes Années. 4to. Paris.

AS, at this æra, it is necessary to establish a fixed rule for examining these volumes, which may unite the fullest information with the indispensable conciseness, after some reflection, we have determined to transcribe only the new questions from the History of the Society; for, in the subsequent volumes, the most important Essays, which have obtained the prize, usually occur in the Memoirs, where we meet with the author's name.

The first new prizelis for the following question:—To determine the Cause of the Disposition to Calculi and other analogous affections, to which children are subject; whether they depend on any defects of ossification, and what are the means of preventing them, or stopping their progress? 2dly, To determine what are the precautions with respect to the temperature of the season, and the nature of the climate necessary to preserve the health of troops in winter quarters, after a campaign; and to prevent the epidemics with which they are then attacked. 3dly, To determine the characters of nervous diseases; such as hysteria and hypochondriasis, and the distinction between them and melancholy: what are their principal causes and general indications? 4thly, To determine, by a comparative examination, the physical and chemical properties of the milk of women, goats, asses, ewes, and cows. 5thly, To decide in what species, and in what periods of chronical diseases, fever may be useful or dangerous; and with what precautions it may be excited or moderated, in their treatment. The Eloges are those of M. M. Lorry, Girod, Macquer, Targioni Tozzetti, Spielman, Cusson, Bergman *, and Van Doeveren. A short account is added of some of the French associates, who died during these years. A pretty full list, and a somewhat partial account of works published by members of the Society, next follow.

The meteorological observations are abridged by P. Cotte; but we can only examine the general results. Of so many facts, it is not easy to give a short view: we shall select some of the most important consequences. The year 1782 was cold and moist: the premature heat of January was succeeded by a sharp and cutting cold in February; and the following months, particularly May and August, were very cold and moist. The heat of July was considerable, but of short duration. Winter succeeded immediately to summer, and concluded the year. The winter and spring of the following year were very moist and

* Bergman is said, in this Eloge, to have left some valuable manuscripts. Why are they not published? and why are not his other works collected?

damp: the summer was over-cast with dry mists, and the cold of winter was piercing. This was the year of the devastations in Calabria; and earthquakes were not uncommon in other parts of Europe. Storms and fiery meteors were unusually frequent. In 1782, the new moon influenced the cold, and the full moon the heat. The highest elevations of the barometer coincided with them: the depressions were at the quarters. In 1783, the moon seemed not to have the same influence. The least heats were at the full moon; and the greatest in the intervals. The greatest elevation of the barometer coincided with the descending equinoctial, the least with the northern lunestice.

In the department of the Practice of Medicine, there are observations by M. Desperriers, on two cases of St. Vitus' Dance, which, after many things had failed, were cured, the first by four drachms, the second by three drachms of camphor in a glyster; or rather, as we suspect, divided into two glysters. The second patient, however, lay in a kind of stupor for near ten weeks. This was a bold practice, and we believe that it may be advantageously imitated, though it should be imitated with caution. The glysters were injected every four hours.

The second observation is by M. Tessier, on a hernia, which occasioned the loss of a portion of the intestine. It does not appear that any portion of the *continued* canal was evacuated, but only that side of the intestine next the wound. The gut was undoubtedly contracted in its diameter, for the man was subject to frequent colics, which were relieved by glysters; but they gradually went off, and the gut seemed capable of distention again.

Some remarks follow on palsy of the lower extremities, and of one side. These were greatly relieved by a strong tincture of cantharides, used as a lotion on the affected parts, and to the spine (cantharid. pulv. semiuncia ad aq. vitæ sesquilibram.) Tincture of cantharides was taken internally, but in a moderate dose, and seemingly without any benefit. Blisters, the authors (M. Hallé and M. Vic d'Azyr) think more transitory in their effects, and often injurious in old debilitated constitutions, by the excess of the discharge.—At the end of this history, some proposed objects of enquiry are subjoined, particularly how far medicine, not usually employed externally, may be efficacious in consequence of absorption from the skin, particularly aperients, and dissolvents of the soapy kind. These academicians add another case, from the Memoirs of the same author, M. Chevillard, viz. of puerperal fever of the chronic kind. The successful remedy was repeated doses of ipecacuanha. The woman had been nursing so long, that she was again with child, when she was attacked with a double tertian, and her breast inflamed. On the application of a poultice, the inflammation suddenly subsided, and the belly swelled, the urine was suppressed; stools were few, and faintings ensued. We suspect

that the case is not fairly told; at any rate, the disease was very different from the puerperal fever, and the metastasis of the milk is seemingly imaginary*.

In the department of Chemistry and *Materia Medica* there are observations on some of the medical properties of camphor, by the elder M. Lassonne. They are truly valuable; and the greater part we can confirm from experience. In moderate and repeated doses, it is an efficacious sedative, and particularly relieves inflammations, and too great sensibility of the bladder. It corrects some of the inconveniences of opium, and is particularly useful, when joined with it, in cancerous and malignant ulcers, for opium alone renders the discharge more copious and sanious: it moderates the operation of drastics, and assists the effects of mercury, particularly when united with Plummer's pill, in chronic eruptions, or venereal complaints, and adds to the febrifuge and antiseptic virtues of the bark.

The next essay in the *materia medica* is in the effects of the calcareous sea-salt, by M. Fourcroy. He contends, that to this ingredient of sea-water, its chief virtues are owing; for, when deprived of it, sea-water is very slightly laxative. He teaches us how to prepare it in the greatest perfection, and recommends it as a powerful dissolvent in scrophula, tabes mesenterica, obstructions in the viscera of adults, and lymphatic tumours in the joints. He suspects also, that it may be useful in humid asthma, dropsies in the early state; for, notwithstanding its bitterness and acrimony, it does not excite thirst or pain in the stomach, but produces a flow of urine. It has procured the evacuation of *tæniæ* and *lumbrici*, and removed the faltering of the voice, after some slight attacks of apoplexy. From twelve to twenty-four grains in a day are given to children, and a drachm to adults: in these doses, it produces some evacuation; and, beyond these quantities, it is purgative. The doses should be small, for it easily produces nausea, and they should be given in distilled water, since the salt is easily decomposed, even by vegetable decoctions. Externally, it appears to be a dissolvent; but inferior, in its effects on lymphatic concretions, to the volatile alkali fluor. We have given M. Fourcroy's observations at some length; but we suspect that he has attributed too much to his remedy.

In the class of Natural History and Botany there is an extract from a valuable memoir of M. Cusson, on umbelliferous plants. This author thought, that the stamina and pistils were too uniform to furnish the distinctions of genera, and proposes

* At the moment of writing this, we saw an instance almost exactly similar, and differing only in degree, in a woman three months after lying in. The suppression of urine and stools had been removed, and we can now add, that a little bark, with the camphor, were alone sufficient for the cure. The woman had, however, laboured under a tertian the whole time of pregnancy. The suppression of the milk came on with a febrile attack, in consequence of fatigue: *patechix* also attended.

that these should be taken from the seeds. He has examined them with great care, and described them with accuracy. So far as we can perceive too, this arrangement will not greatly disturb the genera already established. The new ones, particularly those composed of the newly discovered plants, will be better defined, more natural, and correct. He avoids the opposite extremes of Linnæus and Haller, and is inclined to adopt the forms of the involucria, among the essential characters, when they are particular and constant.

M. Butini's memoir on the tænia, with short rings, the solitary worm, as it has been, or the compounded animal as it may be called, is very curious. Our author examined the head of the tænia with great care, and thinks it composed of an opaque substance, divided by a transparent one, more flexible and more soft than the former. This *may* undoubtedly admit of a little lateral motion of the segments; but we cannot allow, with our author, that there actually is such a motion. The nicest attention could not discover a mouth; so that, in the head of this animal, there is neither nose, eyes, ears, nor mouth; but in this part is the power of attachment and reproduction: in this the will and the determination reside; for, when all the rings are discharged, if the head and neck remain, the animal appears again: if in a living state (the experiment has been tried in a dog) it is taken from the intestine, it escapes from the fingers, and again endeavours to fix on it. Each ring is, in reality, found to have a mouth, and a little protuberance, from which a kind of proboscis issues, and with which it sucks. Each ring has also intestines of different kinds, analogous to the small and the large intestines in man, an anus and a valve, to prevent the regurgitation of fœculent matter. The rings are subject to decay, and are again capable of being renewed from the corpuscles of the neck; and we suspect, that the corpuscles, described at the bottom of each ring, are capable of producing a succeeding one. We know not how far a tænia may, in this way, extend.

On the subject of Anatomy, M. Vic d'Azyr gives a most surprising relation of a horn growing from the head of a shoe-maker, 39 years old, between the right eye and right ear. In 1784 he cut himself in shaving that part. A very thin soft cicatrice soon covered the wound, which at first bled a little. Eight days after, he wounded the same part in the same operation: no blood followed; but a little hard sharp excrescence was soon perceived, whose size increased half an inch in two months. Its present form (unfortunately the date of the letter is omitted) is conical: the horn is not quite straight, but a little twisted. The diameter of the base is an inch and one-fifth nearly. Its circumference is irregular; but, as it arises from the skin, it is three inches and $\frac{3}{4}$ of an inch. The whole length is three inches, and the diameter about the middle of its length is $\frac{3}{4}$ of an inch nearly. Its circumference there is less rough than

at the base. Near the base is a furrow produced by a thread tied round, without success, to remove it. The point is soft, and at about $\frac{3}{4}$ of an inch from it, there is a slight wound, produced by a former attempt to tie it.—It rises from an evident protuberance, is furnished with numerous vessels, and is extremely sensible. Its substance is striated and horny, like warts or corns. The pain, when touched, is very acute; and the slightest touch, on the hairy scalp, is soon felt in the excrescence. It is suspected, that the base adheres to the periosteum or the bone.

M. l'Aumonier relates a very extraordinary case. A woman came to the hospital at Rouen, about five or six weeks after lying in, with a hectic fever, tense and tumid abdomen, without milk, and extremely weak. A hard tumour was felt on one side; and it seemed to be the ovarium. This enterprising surgeon opened the integuments, evacuated the pus, extirpated the ovarium, and the patient recovered. In the language of the French surgeons, it is styled a milky deposition on the Fallopian tube. One remarkable fact occurred during the cure. The catamenia came on, and, at their first appearance, the dressings were tinged with blood. Do the Fallopian tubes furnish any part of this discharge? Or, at that period, is the whole uterine system turgid? The fact must remain unexplained. The success of this operation, though M. l'Aumonier seems not to be aware of it, evidently depended on the adhesion of the intestines to the peritonæum, in consequence of the previous inflammation:—That it existed is evident, because our author attempted, imprudently, to destroy it; and that it prevented the access of the air to the cavity of the peritonæum, which every English surgeon knows would be highly injurious, is equally certain.

M. Marquart read a memoir on the treatment of the virulent gonorrhæa, which is to be published entire. His method consists of very frequent injections of the juice of liquorice, in the proportion of a drachm to two ounces of water. After the general remedies have been employed, he gives, in the space of four or five days, ten or twelve glysters, with about a grain of corrosive sublimate in each, with due allowance for the difference of age, constitution, &c.

We cannot, in this article, give any account of the memoirs as we intended; for they are so curious and important, that they would lead us too far. We have extended our account of this volume, because it is so little known in England, and its contents are of the greatest consequence to science.

Commentaire sur la Loi des Douze Tables par M. Bouchaud Professeur Royal du Droit de la Nature & des Gens. Paris.

THE civil law has so intimate a connection with the laws of France, that this admirable 'Commentary on the Law of the Twelve Tables' is peculiarly adapted to that kingdom; and it is with

with more propriety noticed at present; as, in our review of Mr. Gibbon's new volumes, we must necessarily be concise on the subject of Roman jurisprudence. M. Bouchaud dedicates his work to the king, and he tells him, 'that it is with great propriety his majesty is now considering a new plan of study, by which means, the Roman and the French system will be more carefully brought to resemble each other.' Whether our neighbours will have reason to congratulate themselves on this change, will be more evident, after we have examined our author's account of this system, which has been for so many ages lost, though it has been the acknowledged foundation of the civil law.

Our author's public office induced him to publish this cornerstone of the Roman system. The most modern and the ablest lawyers have earnestly joined the scholars and philosophers of the first rank, in collecting the fragments of the Twelve Tables, and in illustrating them, since they are considered as the precious remains of a system, borrowed in part from the wisest legislators of Greece. Though they have done much, they have not done all. Some clouds are still to be dissipated; and in this vast field of erudition there are still some valuable gleanings; even M. Bouchaud will leave a little for his successor.

In the preliminary discourse he discusses different points of history, antiquity, and criticism, connected with the relict which is the principal object of his labours. The questions which he examines, are the following:—From what cities of Greece did the Romans borrow this law? Were the laws of the Roman kings, and the ancient customs of the Romans, inserted in it? Is its origin to be traced to the law of Moses? Is it possible, or indeed is it useful, to recover its old language? He distinguishes the genuine fragments of this law from those which have been improperly attributed to it; and shows that, notwithstanding the extreme rigour of some parts, it is in general distinguishable for its wisdom and justice.

Those who examine the Roman law, in its full vigour, may reject the consideration of the state of its first shoots. Yet the old laws are objects of curiosity and utility: we trace their influence in the newer system, and they throw light on the spirit of the subsequent institutions, and explain the reason of the varieties or additions which occur in them. Whatever changes time and a variation of manners might have produced, the Romans always respected the old stock, and kept its spirit and its designs in view. Besides, the law of the Twelve Tables illustrates different passages of poets and historians, who allude to many of its injunctions. Justinian, in the preface to the Institutes, has observed that, from this work, students are to draw their knowledge of jurisprudence, and not from antiquated fables; and this term has always disturbed the admirers of the Twelve Tables, as it has been supposed that the first code was alluded to by it. M. Bouchaud is persuaded, that he could not despise the source from which he had drawn so much, and asks, with some indignation, 'how could he treat as a

fable, a law, by which it was necessary to ascertain what was a *legitimate* tutor, succession, space, and a hundred other things of the same kind? A law which is constantly invoked; whose spirit and letter are so much respected, that lawyers are scrupulous of deciding against any of its injunctions; a law for which, if we may believe Aeron, the Romans had so great a respect, as if the Muses themselves had dictated it from the Albanian mount.

Our author takes notice of Godefroy's list of the interpreters of the law of the Twelve Tables, and thinks that the person whom he calls Lælius should be styled, according to Aulus Gellius, L. Ælius. He was the author who interpreted the word *lessus*, by mournful cries. Godefroy's merit, in elucidating this old law, and enumerating the list of commentators, is generally acknowledged; but our author thinks that some errors have escaped him. He thought that the *jus prædicatorium* was the right of the public funds. M. Bouchaud, with many other critics, understands it to be the right, in virtue of which the public funds were mortgaged to the treasury by way of security. He is wrong also, in our author's opinion, on the subject of *fratres aruales*, which he interprets judges on the differences arising from the limits of the fields. The object of this institution was a religious one; and the brothers were to sacrifice to the gods, that the fields might abound with fruit. These feasts were styled *Ambarvales*.

The law of the Twelve Tables has often been reproached with a barbarity which has shocked humanity, particularly relating to debtors. We shall extract, therefore, a little more exactly, what M. Bouchaud thinks on this subject, premising only the outline of the old law. It first orders, that thirty days delay shall be granted to the person who acknowledges himself the debtor of another, and who, by the sentence of the judge, is legally condemned to pay the debt. He is then to be seized, dragged before the judge, that he may be carried by authority to the house of the debtor; and if the debt is not discharged, that he may be loaded with irons of fifteen pounds weight, or lighter ones, if the creditor pleases, that the prisoner may not be prevented from working. In this state the debtor may live at his own expence, if he chuses it; otherwise the creditor must allow him a pound of meal, or more, if it is agreeable to himself. Within a limited time, the debtor may compound with his creditor: if he does not, he is to be kept in chains sixty days; to be taken out of prison three public market-days following, and conducted to the prætor, where the serjeant shall proclaim with a loud voice, the amount of the sum, for which he is condemned. *Postea de capite addicti pœnas sumito, aut si volet, ultra Tiberim paregrè venum dato. At si pluribus addictis sit, tertiis nundinis secanto: si plus minusve secuerunt, sine fraude esto.*—Literally: Afterwards he may take the debtor's life; or, if he pleases, sell him in some foreign country, beyond the Tyber. If he is indebted to different persons, they may divide him on the third market-day; if they cut more or less, let it be without fraud. The first part of this clause, some interpret that the debtor

debtor must pay the interest on the capital : but neither classical authority, or the tenor of the law, admit of this interpretation. It undoubtedly gave the life of the obstinate creditor, or some compensation, by the sale of his liberty. Hoffman and Bouchaud think, that *caput* signifies liberty, and that *de capite pœnas sumare*, &c. signifies, deprive him of his liberty at home, or sell him abroad ; but authorities are wanting for this interpretation. The last clause is horrible, whether the debtor is to be cut in pieces on three market-days, or as we have rendered it, on the third. This clause has been softened into a civil division by sale of his person and goods ; and if, on dividing the goods which are afterwards sold, there is a surplus in the hand of any one creditor, beyond the proportion of the debt, in consequence of an advantageous sale, a second distribution is directed to be made : *sine fraude esto*.

Unfortunately there is more humanity than justice in this interpretation, though we have seen it supported by a passage in Cicero's *Tusculan Questions* (II. 53.) *At vero C. Marius, rusticanus vir, sed plane vir, cum secaretur, ut supra dixi, principio vetuit se alligari : nec quisquam ante Marium solutus dicitur esse sectus*. Here, says the author ' is an instance of the execution of the punishment, and of the debtor's heroism.' He had caught the passage from an index ; but if he read the whole book, he would have understood the sense better : *secabantur solum modo varices Caio Mario* (II. 35.) yet perhaps we may draw this consequence from it. When Cicero is talking of fortitude in bearing pain, if this punishment had been adopted he might perhaps have produced some instances of heroism that may have occasionally occurred in its execution.

We have a more useful commentary on this passage in Aulus Gellius (XX. 1.) The lawyer Cæcilius undertakes the defence of this clause, against the philosopher Favorinus, who adopted the cruel meaning which the literal interpretation gives it. He does not, however, deny the meaning : it was designed, says he, for that reason, that it should never be put in execution ; and ' I never heard or read, adds he, in any old record, of a debtor's being dissected.' This must have been a traditionary account ; for Aulus Gellius lived in the second century. Machiavel's directions to an usurper, in his 'Prince' are of a similar kind : we quote from memory. To reign safely, you must cut off the whole house, and the most distant branch ; nay, if you hear only of any person of the same name, you are no longer safe while he lives.—Is not this indirectly saying, that an usurper can never reign in safety. But to return—Tertullian and Quinilian, who mention this law, consider it also as a liberal statute ; and even our author, when treating of existing laws become obsolete, speaks of this among the rest ; so that he is not very consistent in explaining it in a metaphorical sense. If we consider the state of the Roman manners at that time, we shall not expect much humanity from their decisions ; and if we reflect on the policy which dictated

many

many of the institutions, we shall see some little foundation for this threatened cruelty. In the original constitutions, the votes were accumulated in men of great property. The first class of Romans, for instance, those who possessed 100,000 asses, had ninety-eight votes, though all the inferior classes together, six in number, had only ninety-five. While the custom of giving the suffrages in public remained, this law gave, of course, an Aristocracy to the men possessed of money; and while the law was so severe, no debtor could refuse his creditor what he demanded. It seems, therefore, evidently intended as a state-engine, to compel the subordination of the poorer sort, who were all probably in some degree debtors. It spoke daggers, though it used none: but these daggers were harmless, when the tribunes had substituted tribes to centuries, and a secret ballot to an open declaration of the vote. The law then had no object, and it became obsolete and of little importance; for the pound of flesh would have been of as little use to the consul as to Shylock.

There is another passage in the Roman law which has greatly puzzled and divided the interpreters,—the search after a robbery, *cum lance & licio*. M. Bouchaud examines the various interpretations with great learning and sagacity; but we shall transcribe his own opinion. ‘When the proprietor of any thing stolen, says he, had obtained permission of the magistrate to pursue it per *lancem & licium*, he, or more probably, the lictor, entered the suspected house; but for fear of those tricks, which were but too frequent, and that the innocent might not suffer; or rather, lest perhaps the person who enquired should have worse views than detecting the robbery; or that the inquisitor might be more active, he was covered only with a kind of petticoat, called *licium*. He also carried a basin, in which the stolen goods were placed, if they could be put in a basin, and publicly conveyed to the Forum. But the principal use of this basin (*lanx*) was to carry the magistrates’ permission to examine, or, in more modern language, the search-warrant. It might be supposed that this permission was called *fides*, as the word occurs in Petronius; but some interpreters give a very different sense to this term. The passage in this author, is the following: *Ascyrtos stabat amictus discoloria veste, atq. in lance argentea indicium et fidem præferebat*. From this it is inferred, that the basin served also to carry the sum of money promised to him who gave the information: this is the signification of the word *indicium*, which, in the passage of Petronius, means a thousand pieces of silver. In other respects, this custom might have passed from Athens to Rome: Aristophanes alludes to it in the ‘Clouds:’ Plato speaks of it in his twelfth book de Legibus, a work, where he constantly keeps in view the genuine customs of Greece, and separates those of other nations with great care. Yet it is remarkable, that no Roman work gives us any particular information of this inquest per *lancem & licium*. It was probably explained in an old Roman law-book de Furtis, which if it had remained, would probably have saved us many mistakes.

mistakes. We own that we do not think our author's system very probable; but we have nothing better to offer.

Yet we ought to thank M. Bouchaud for his valuable collection of what all the ancient lawyers have said or supposed, that might contribute to our knowledge of the laws of the Twelve Tables. An immense work, varied and profound disquisitions, and instructive discussions, prevent the reader from turning over the mouldy systems of antiquity. His knowledge of law, criticism, and the classics, are brought in to explain the different subjects; and if we have felt a deficiency, it is that, without a table of contents, we are left to wander in an immense wood without a clue.

Nouveaux Memoirs de l'Academie de Dijon, pour la Partie des Sciences et des Arts: pour l'Année 1785. 8vo. Dijon.

AS it is impossible to examine, at a great length, every work of merit published on the continent, it is necessary to chuse the most important. In our selections for this purpose, we originally considered the Dijon Memoirs as one of these; but we have delayed the account for reasons which we have often alledged; and we make the first use of our extended limits to acquit ourselves of a promise which we, some time since, made. The delay is not indeed wholly ours. The Memoirs are not published very punctually, and we can only receive them, except by accident, after they have reached Paris. Of this collection four volumes have been published, and we believe a fifth is nearly completed; but it is not yet received. They are published in semestres, at the end of every six months, though not always at the end of the six months, which their title implies.

At the beginning of the year which we have chosen to begin our account, we find a kind of history under the title of Historical Information. It is in this volume that the improvement first occurs; and it is designed to contain observations for which the academy could find no room in their volume: we shall give a short account of them.

Mr. Chauffier describes the manner of administering vital air, in diseases of the breast. He has found it useful in a phtisis, following an hæmoptoë. M. Soucelier gives two cases of the advantages derived from the solanum scandens, in rheumatism. A drachm is boiled in a quart of water to a pint; and half of it is taken daily, with an equal portion of cows milk. After some time, it is necessary to make the decoction stronger, in order to promote perspiration. Mess. Morveau, Maret (who is since dead), and Chauffier, next give the analysis of a stone which was supposed to be proper for mill-stones. Though they did not find it of the nature which was represented, they think it may be useful for that purpose. The abbé Boullemier communicated an observation made the 11th of September, 1784, at six in the evening, on a meteor resembling falling stars, which

which appeared about a foot in length, and about eight or nine inches wide, passing from S. S. E. to S. S. W. It was at about six leagues distance, elevated from 25 to 30 degrees; remained 30 or 40 seconds, and disappeared, without explosion. M. Angulo, after a very careful enquiry, found that phosphorus was not decomposed by the dephlogisticated muriatic acid. M. Chaussier froze two pounds of concentrated vitriolic acid, and found that it lost three grains when thawed again. M. de Gouvenain tried water in the same way, in glass vessels hermetically sealed, and found a sensible increase of weight when it was in the state of ice. M. Morveau shewed the academy many curious mineralogical productions, and mentioned various additions which the commissioners of the course of chemistry had made to their demonstrations.

The first memoir is a continuation of an essay in the last volume, by M. Gauthey. It is on the thickness which walls must have to resist the force of earth.

The second is by M. Morveau: it is an enquiry into the natural dissolution of quartz. From a curious experiment of M. Achard, by which he made an artificial rock crystal of great hardness, an experiment that failed indeed in the hands of many chemists, but which would probably succeed in some circumstances, it is probable that the agent was mephitised water. It is evident that this alone will not dissolve many of the ingredients of quartz or precious stones; but M. Morveau purposes to enquire whether, if it dissolves one, it may not become a compound solvent, capable of suspending the rest. After many trials, it appeared pretty certain that mephitic water, dissolving calcareous earth, would dissolve iron; and that together they would take up a minute portion of quartz, which would be found in crystals on the iron. He gives the necessary precautions for the success of this experiment, and seems to entertain no doubt but that it will be in our power to imitate by art, the most beautiful productions of the fossil kingdom.

The third memoir is on an earthquake that happened at Boug, in Bresse, the 15th of October, 1784. It is described with great exactness, and its limits pointed out by M. Ribouft. It was not very violent, or attended with any uncommon circumstances. Its centre was in the mountains between Grenoble and Chambery: they contain many metals, and among the rest iron and pyrites, which our author supposes, as in the experiment of Lemery, may ferment and expand. He accumulates all the horrors of the years 1783 and 1784, which, if we examine the whole globe, were not few or inconsiderable, and congratulates the inhabitants of Bresse, that from their situation, *very* near the sea, or in the neighbourhood of volcanos, or of pyritous mines, they cannot be subject to these convulsions in any great degree. We do not, however, rely very greatly on our author's philosophy.

The

The essay on the question, whether sugar enters unchanged in the composition of the saccharine acid, by M. Morveau, we have already mentioned. He decides against it; but since he has acceded to the system of M. Lavoisier, his opinion may be altered.

Observations on a fossil tooth, found at Trevoix, by M. Morveau, are not of great importance. He thinks that it is of the same kind with that found in Peru, and on the Ohio. What must be our reflections, he adds, at finding the same animal in places so distant, and in climates so different.

A memoir of M. Morveau, on the fabrication of utensils in platina follows. The best way of fusing this metal, after various trials, was found to be, to add a pound of platina, as much white calx of arsenic, and twelve ounces of common salt, to four ounces of pot-ash. M. Morveau gives various directions for the success of the experiment. They make excellent chemical vessels for various purposes; but they will not serve to melt metals or nitre. We formerly mentioned some ornamental and useful utensils of this kind; but we apprehend, that they have not all the beauty which their inventors attribute to them, nor indeed so much as M. Morveau's vessels are said to possess. The arsenic, in melting, is burnt away, and the mass is without an air-bubble.

M. Carmoy is an advocate for medical electricity. In his reflections on electrical commotions, with respect to the human body, he endeavours to show that electricity is not injurious, and may occasionally be useful. In his experiments on birds, very strong shocks were necessary to kill those of a larger size; and we should undoubtedly avoid similar ones, when used as a remedy, if they are directed through the head. Shocks alter the state of respiration, and are sometimes fatal, he observes, if they pass through the viscera only. Among other remarks a little singular, he says, that it is not always necessary that the diseased part should be in the chain of communication, since the spark is distributed all over the body, and that it is probable the shock acts in the manner of mephitic gasses. He seems, however, to dread this remedy, since he wishes that there were means of carrying off or destroying a too copious stream of electricity. Volatile alkali had no effect. Ducks, struck senseless by electricity, he thinks, recover sooner, by being immersed in water. Heat may have some influence, but flame has more. In fact, after the shock is given, the mischief is done, and it is useless to seek for a remedy in conductors of electricity. The case of an intermittent, with very peculiar symptoms, is related. It was relieved by electricity; but we have some suspicions of imposition in the patient, for the influence of the remedy was very irregular. She was once, however, nearly killed, by an accidental discharge of the battery, when simple electricity was intended.

The next memoir is by M. Baron, on the folle avoine, the avena sativa of Linnæus, our bearded oat-grass, the sterile avena of Virgil. Our author thinks it, with some reason, capable of being propagated by seed, though it more frequently spreads from the roots, and is, in this way, the most troublesome weed with which corn is infested. The best means, in M. Baron's opinion, of preventing this weed, is to chuse carefully the seed of corn; of destroying it, to leave a field two years in fallow, to sow lucerne, or vetches, and pease successively, and cut the last before they come in bloom. In our improved drill husbandry, it is easily eradicated by the hand-hoe.

M. Maret's memoir, in which he examines if crude antimony, the antimonial and mercurial æthiops, taken internally, can be dangerous by their decomposition in the primæ viæ, is a very important one. From various experiments he concludes, that the union of the constituent parts of the crude mineral is very weak, and may be destroyed by the least powerful acids; that the antimonial æthiops, prepared by trituration, may be also attacked by acids; but their action is always on the metal; that the æthiops prepared by fire, resists their action more strongly. The mercurial æthiops is not affected by acids; and when prepared by fire, the affinity of its ingredients seems still more strong. These facts will suggest sufficient cautions; but M. Maret adds, that during their use, no mineral acids must be employed, not even dulcified ones.

A memoir by M. Durand on the custom of burying the dead follows. He gives a very correct history of the disposal of the dead in various countries, and the ceremonies of the funerals. He speaks of reputed deaths, and premature burials, with much horror; and concludes, that the bodies should not be buried at all, or not till so long after death, that it is certain no life remains. The account of the English customs, in these respects, is not quite exact.

A meteorological, nosological, and oeconomic history of the year 1783, by Mess. Maret and Picardel, is next inserted. The zoological and botanical history concludes the first part. We are sorry that it is not in our power to give any abstract of these articles.

The second semestre begins with an examination of a salt, given to a patient, under the name of the sedative salt, with reflections on the danger of selling salts in powder, by any but people of skill—by M. Morveau. The salt was a badly prepared calomel with a mixture, consequently of corrosive sublimate. An instance is mentioned by this author of calcined alum being sold for soluble tartar.

The next memoir is remarkable. The tower of the hotel of the city of Arras is two hundred and sixty feet in height. It has on the top, a sun of copper gilt, and, by accident from this sun, there is a continued metallic chain, by means of gutters, ciellings and galleries, consisting of lead down to the earth. Ma-

ny of the towers of Arras have been struck with lightning, but this has always escaped, though higher than any other, in consequence of this accidental conductor. M. Buisson has obviated some objections which have been made to the efficacy of this kind of conductor. He shews that, in more than one instance, it has been perceived to conduct the lightning. He gives some account, from the abbé Bertholon, of other natural conductors, viz. mountains of old lavas, or of iron ores, which have, at least, preserved the great church at Spa, by their vicinity; and of some accidental ones, of a similar kind to that at Arras, from a pamphlet of M. de Saussure: these are found at Geneva. There is another, it is said, at Neufchatel, though the column of vapour which arises from the neighbouring lake, may have equally prevented the great church from suffering by lightning. Michaelis gave, some years ago, good reasons to suppose that the temple of the Jews enjoyed an accidental conductor of this kind, from the descriptions left of its construction, and thought that it was owing to it, that it had never been struck with lightning. There is a supplement to this paper by M. Chauvillier, giving a history of conductors in France; the principles of M. Morveau in their construction, and some striking instances of their efficacy.

M. de la Lande's 'considerations on the present state of astronomy,' are very useful. They fix the period of discoveries and establish an æra, from whence other descriptions of the progress may commence. At this time, they offer nothing very new to astronomers, or philosophers.

The next memoir, by M. Durande, is on the wrinkled boletus, and some other plants of this family. It is the boletus rugosus of Linnæus, and was discovered in Burgundy by our author, since the period of his publishing a catalogue of the plants of that province. It was first described by Jacquin, in his *Flora Austriaca*. Our author has also discovered, near Gevrey, the draba *airzoides* Lin. *athamanta cretensis* ejusd. and above Velars, the *astrantia major* Lin. The rest of his dissertation is an examination of the question, whether mushrooms are really plants, arising from seeds. This is now no longer a question; but, in this memoir, we find a valuable abstract of the different opinions.

M. Maret's 'reflections on the inductions, which have been drawn from the death of a young man, which happened forty days after his wounds,' are of some consequence in the science of *medicina forensis*. If death happens within this period, after wounds, they are considered in many codes as the cause; but M. Maret contends very properly, and illustrates his argument by many examples, that peculiar causes of death, which were not evident, may concur with the wounds; or that, in bad constitutions, the wounds may induce an event which, from their nature, could not be expected, and for which they should not be answerable. Our author's arguments and facts display much judgment and candour, and they deserve very particular attention.

tion. The conclusion chiefly relates to the customs of France, and the proceedings in these cases. M. Maret arraigns them with great justice.

M. Godart's 'reflections on some of the means to prevent contagion,' are more extensive than new. After much reasoning of a very uncertain kind, on a subject where facts have decided, he determines that free air is necessary: that fires in houses contribute to destroy the fumes of contagion, though, in open air, they are of little use. The second and third sections contain many remarks on hospitals and church-yards, which show more of fancy than judgment, and more refinement than wisdom. Some of the remarks indeed deserve attention; but the greater part is of little real utility. The third part relates to the management of beasts, during the epizootics; and contains several reasons to explain, why epidemics, after some continuance, are less virulent than at first.

The next memoir, by M. Maret, is 'on the epidemics which prevailed in Burgundy during the spring of 1785.' These it is impossible to abridge; but there is a very judicious account of an epidemic catarrh, where the practice was decisive and successful.

The following memoir, by the same author, is on the disease of St. John de Pontallier, a kind of typhus with catarrhal affections, cured by emetics, by camphor, and at last by bark. It is attended with considerable pains about the chest; and there seems to have been occasionally an inflammation of the liver.

M. Morveau examines the facts on which the theory of the conversion of iron into steel is founded. He shews that all iron by itself is capable of this change: that the heterogeneous matters, sometimes present in it, may render the change either more easy, or more difficult. He then describes the most successful process, and shows the manufacturer the different experiments of Bergman and Rinman, to explain other methods which may be occasionally substituted; in reality all that determines, and that hinders its production. On this subject we had occasion, in our review of the third volume of Bergman's essays, to enlarge. M. Morveau adds little to what has been formerly discovered, and wishes to wait for farther experiments, before he attempts to explain the principles of the change.

A journal of the observations on the barometer, which M. Lavoisier presented to the academy, by M. Picardet, next follows. It is continued from August to December.—Its range was from twenty-seven inches nine lines eight tenths to twenty-six inches seven lines nine tenths.

The continuation of the meteorological register we must omit: it would lead us too far, though we hope to be able to make some extracts from this part of a future volume. The continuation of M. Picardet's register we can only at this time mention. As soon as we receive the succeeding volume, we hope to give some account of it; and as from our more extensive range we shall probably be less burthened with numerous claims, we hope also to render our account more full and satisfactory.

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

(Continued, from p. 472.)

WE must now return to the subject of natural philosophy, since we find the novelties in that science most numerous and most important. In this Number we, perhaps, shall only be able to pursue the meteorological researches; but, if they are not too extensive, we shall give some account of subjects pretty intimately connected with them, heat and light.

The controversy between M. de Luc, and M. de Saussure, has been pursued with some illiberality; but the little that we can say of it shall be impartial. In England it has been too common to give an account of the publications on one side only. M. de Saussure remarks, that M. de Luc, signior Chiminello, and Peré Jean Baptiste, have been all inventors of peculiar hygrometers, and enemies to his invention; that it is in justice to M. Paul, the maker of his instrument, that he engages to defend it. He first offers some arguments in favour of his term of extreme moisture; but his method of fixing this point is the most vulnerable part. The hygrometer is designed, he says, to measure the moisture of air, not of water; but this is not exact, for in fogs, the water is almost in its fluid form, and we have remarked that, in fogs on the Alps, M. de Saussure's hygrometer exceeded the extreme point of the scale. On the other hand, when M. de Saussure's instrument is stationary, M. de Luc trusts too positively to the certainty of the motion of his own. Our present author pursues the argument in favour of his own instrument; and he alleges, that the formation of dew always takes place when the instrument points at 98 or 99; so that 100 must be the extreme point. This part of the subject is, therefore, brought to an issue capable of being decided, though the former fact must stand a little in the way: and we can see a difference between a fog, and a dew beginning only to fall. The difference of M. de Luc's experiment is accounted for from the different nature of whalebone, which, in consequence of its great proportion of mucilage, admits of a relaxation in consequence of its solution, beyond what the mere elongation of its fibres would warrant. Our author supports this opinion with some just remarks; and from this source explains why M. de Luc's hygrometer admits of such irregular variations. The point of extreme dryness, as fixed by M. de Luc, in M. de Saussure's opinion, is somewhat doubtful; and he seems to think, that the method adopted by his antagonist was suggested by his mode of determining it. The retrogradation, which M. de Luc remarked, arose either from the imperfection of the instrument, or some injury which it had received: the latter is rendered very probable. Some decisive experiments are then proposed; and our author claims M. de Luc's theory of evaporation, and his principles of hygrometrical affinities. The first part of M. de

Saussure's remarks concludes with the defence of the motion of his hygrometer in rarefied air ; and this defence we think very satisfactory.

To this memoir we have *seen* no reply : the answer of M. de Luc, which we have read, is directed against some objections of M. de Saussure, in a French journal, and relate rather to the journey to Mount Blanc than to this letter, though there are many remarks on the hair-hygrometer, and objections not the most liberal : indeed, the controversy begins to grow a little acrimonious ; but we shall follow it as soon as we can.

The next author who opposed M. de Saussure is signior Chiminello, assistant astronomer at Padua, who received the prize given by the meteorological society at Manheim, for the best comparative hygrometer. His instrument is the tube of a goose quill, filled with mercury. Its extreme points are determined by immersing it in water, and keeping for four hours before a moderate fire. The objections are to the expence of a complicated instrument ; to the uncertainty of preparing the hair ; to the uncertainty of the points of extreme moisture and dryness, and to the inconveniency of the process for determining these points ; to the weight which opposes the contraction of the hair ; to the irregularity of the progress of different hygrometers ; to the danger of its being injured by dust and cobwebs ; to the limited extent of the scale ; and to the rules for determining the absolute quantity of vapours in the atmosphere, while the attention should be directed only to the moisture and dryness which the air exhibits ; and to the variable nature of hair. Some of these objections have undoubtedly weight ; and M. de Saussure endeavours to diminish them ; others are trifling, and answered satisfactorily.

P. Jean Baptiste is capuchin of the convent of St. Martin at Vicence. His hygrometer differs from that of M. de Saussure only in the substance, which is gold-beater's skin, usually made, we believe, of the nervous coat of the intestines of a bullock, or the internal membrane of the bladder. The hair, he says, is too small ; the instrument too complicated and expensive ; while the skin admits of a greater extent of variation. The chief answers are short : to render the instrument less complicated, the principal parts, which contribute to its accuracy, are taken away by the ecclesiastic ; and, in his eagerness for publishing, he has not waited to see whether the first and most necessary part of his instrument is durable. On the whole, we have not seen any very great or formidable objection to our author's hygrometer. We think it, for various reasons, the best that has been hitherto invented ; but it is by no means perfect, for the science is yet in its infancy. Many objections may arise, which cannot be, at present, foreseen ; and it will reflect no discredit on the philosopher who shall adopt it, if in some future time inconveniencies are discovered, and prevented by substituting either ivory, whalebone, goose-quills, or any other body.

The

The electricity of the atmosphere, and its effects, though discovered more lately, are better understood. Electricity acts silently some very important parts ; and we owe to it some of the greatest advantages which we enjoy. It was not surprising that philosophers, astonished at its extraordinary appearances, should attribute to it more offices than it really possessed. We have begun to reform their excentric fancies ; and M. Ingenhousz has, very lately, contributed his share towards the reformation. We mean not to say, that his arguments are decisive ; though they are important : the subject must be farther examined ; but he has made some useful discoveries.

Nothing was, for a long period, allowed to be more certain, than that electricity accelerated the progress of vegetation. Our author, with M. Schwankhard, made some experiments on the subject ; and, as his enquiries into the effects of light and other circumstances on vegetation, made him unusually acute in perceiving changes, and attributing them to their proper causes, he found that, in situations perfectly similar, electricity had no effect. He examines the most decisive experiments, in Gardini's Prize Dissertation, on the effects of the electricity of the atmosphere on vegetation ; in the abbé Bertholon's treatise on the electricity of vegetables, and in the same author's very late work on the electricity of meteors : he finds, that they are incomplete in themselves, and contradictory to each other. His own experiments are also added ; and they seem to show, that electricity has, in reality, no effect in promoting vegetation. Every one must have observed that, after thunder-storms, every thing seems to thrive and look more gay. It is true ; but somewhat is borrowed from our own feelings, for we are often relieved from languor and oppression by these convulsions ; and much, we believe, is owing to the rain, since long drought usually precedes. There is one argument seemingly decisive ; if electricity is the stimulus of vegetables, the exciting cause of vegetation ; the opposite electricity, whatever it be, must have a contrary effect : but this no experiments have pointed out. If it be alleged, that it is the passage of the fluid through the plant either way, which produces the change, it is pretty well known, that this must be regular and constant, since all plants that contain moisture are conductors. In our Intelligence, Vol. lxiii. p. 379. we mentioned M. Ingenhousz's experiments on the mimosa, designed to show, that the electricity acts not as a peculiar fluid, but by its mechanical impulse on that irritable vegetable.

As we have mentioned the abbé Bertholon's 'Electricity of Meteors,' we shall give a short account of it, intending to reserve a more full criticism, if it shall be ever in our power to resume the subject : with increasing avocations, though with less disproportionate limits, we cannot, however, engage for too much. This work was published about the latter end of last year, in two volumes octavo. It treats of natural electricity in general, and the various electrical phenomena, which have been recorded before

electricity had a name. He then proceeds to the meteors, which he divides into the fiery, the watery, the aerial, and luminous. The phenomena of thunder, and the experiments designed to prove that its cause is electrical, engage much of his attention. The abbé Bertholon claims the discovery of the ascending thunder. Lord Stanhope's returning stroke is a peculiar kind of it, observable only in particular circumstances. Buffon, whose loss we have lately had reason to regret, and to whose memory we hope to offer some tribute, paid our author the highest compliments on this discovery. M. Gueneau de Montbeliard, M. d'Alembert, and many other philosophers, joined in the applause. On the subject of conductors he is very copious, and gives several instances, where they have been completely successful on buildings repeatedly destroyed, before, by lightning. Volcanoes and earthquakes are, in his opinion, electrical phenomena also; and he proposes other conductors * to carry off the superabundant matter to the clouds. The more partial appearance of meteors in the air, and the aurora borealis, are also noticed in this work, and are supposed to depend on electricity. The watery meteors are, clouds, fogs, dews, rains, &c. which are connected with our author's favourite subject, and explained on its principles. Whirlwinds, hurricanes, water-spouts, and winds, are electrical phenomena; and M. Bertholon adds one other kind of wind, the gaseous, or that which arises from 'effervescences and fermentations, in consequence of heat and fire in the earth.' The electrical winds are owing, in his opinion, to the friction of currents of electrified air against others that are not electrified, or the friction of air against electrics *per se*. The aerial meteors are, the various halos, parhelia, rainbows, &c. which are explained on the general principle. The instruments necessary for atmospherical electricity are described, and a comparison between electricity and magnetism, in the way of experiment, is subjoined.

An instance of lord Stanhope's returning stroke occurred last summer at Tancon, a village in Beaujolais. The relator, the marquis de Victry, was not aware of the principle, or the peculiar cause of the fact. Two men stood under a tree, in a thunder-storm: one was killed; the other was struck senseless, and remained so for some time. Two holes were made in the ground near them, in the shape of a funnel whose end was downwards, and a circle of iron which one had on his shoe, as well as the hair and some fragments of the cloaths of each, were carried to the branches of the tree. The marquis is aware, that the stroke came from the earth; and, from the circumstances, we are confident that it passed through the body of the man who was killed, before it reached the tree. But, the remarkable fact, which renders it of importance to lord Stanhope's system, we shall translate. 'I forgot to tell you, that a few moments before the

* Para-tremblemens,---conductors of earthquakes.

stroke, when the sound was short and dull (bref & sourd) a clap was heard, 'excessively smart,' (excessivement eclatant.)

The utility of conductors has induced many electricians to enquire, how they may be rendered more cheap and simple in their construction. Among the rest M. Geanty, of cape Francois, in St. Domingo, proposes twisting wires, and inserting them in the groove of a staff, which is to be raised in the air above the adjoining buildings. One extremity is to be covered with silver leaf, and the other end to be sunk into the earth, at some distance from the foundation. It has been suggested that wire, from its size, is not capable of carrying off a stroke of thunder; and that, as metals conduct by their surfaces, the rust would soon destroy their utility; or, if varnished, they may prove no longer conductors. To this it has been replied, that varnish does not destroy the conducting powers; for that a rod discharges the electricity only by its surface, but that it conducts by its substance. Yet it is at the same time acknowledged, that it is highly advantageous to increase the surface of a conductor. The instrument of M. Geanty is undoubtedly erroneous from the smallness of its wires; but if they were somewhat increased in size, the form of his instrument would be very advantageous; and then the wires may be of copper, without great expence. Before we leave this author, we ought to observe, that he has found the electrical machine act very well in the Windward and Leeward Islands, though it has been supposed that electricity could not be collected in the torrid zone, as the machine is not powerful in our hottest summer days. At St. Domingo, indeed, with a north-east wind the machine is useless; but it is on account of the moisture of the air from the Atlantic: with a south-west wind it acts very strongly.

An Italian author, P. Bartholomew Gandolfy, in his *Memoria sulla Cagioni del Tremuoto*, has attributed earthquakes to a very different cause from that which the abbé Bertholon has assigned. They arise, in his opinion, from a certain quantity of water, suddenly changed to the state of vapour. 'Those, says he, who deny that electricity is their principal cause, cannot help allowing, that electricity frequently accompanies terrible earthquakes and volcanic eruptions. We must believe then, that it is at least a consequence of these phenomena, if not a cause. The friction of the solid parts of the earth, and even of the air, may excite electricity in each; and from this may arise the destruction of the equilibrium, the lightning and the thunder. It is not the thunder, for instance, that sets Vesuvius in a flame; but when it is violently agitated, successive claps follow. The thunder could not penetrate the glassy crust of the lava. If we blow strongly into a glass, it will be electrified; and the air may, in this way, electrify the surrounding bodies.' This is the system of the reverend father, who lectures at the Nazarene college; it is enough to mention this revival of an opinion as old

as Thales, who thought water one of the best things in the world, and proved it to be the most destructive.

To finish this meteorological account we shall extract some of the most important parts of M. Prudhomme's description of a whirlwind, which occurred near Bourdeaux, in October last. It was a descending one. The sky, during the whole morning, was covered with rainy clouds; the air was a little agitated, and the wind without any determined direction. On a sudden, the clouds were heaped one on another, as if driven by many winds opposed to each other. Every part of the horizon seemed in motion, at the same time tending to unite in a point. The motion of the clouds gradually increased; and, at some distance from the point of re-union, they fell with inconceivable velocity towards the earth. The centre of this mountain of clouds, which soon assumed the form of a reversed, truncated, cone, was of several colours, and together had a livid appearance. The cone had, on its axis, a very rapid and irregular rotatory motion, from the top to the bottom; and, by this motion, seemed to attract all the clouds of the horizon. A dull bellowing noise, which resulted from it, was soon drowned in the dreadful crash which the destruction of the covering of the houses and the splitting of a large strong tree occasioned. The cone reached from the earth to the clouds; from its upper parts flashes of lightning were frequent, and these seemed to be excited by the clouds, which were drawn into the whirlwind. The tree was at first broken off, and afterwards torn from the ground: its size is not mentioned; but its remains sold for 200 livres (8l. 6s. 8d.) This is an admirable description; and the whole of it leads one to suppose, that the effects are owing to a sudden vacuum formed in one part of the air, and the violent agitation of the surrounding atmosphere, hurrying to replace it. M. Langsdorf, inspector of the salt-works at Gerabronn, comes in this subject to our assistance. He has lately published a new theory of the principle of hydronamics and pyrometrics. In the first chapter he endeavours to support Toricelli's rule, which is applicable to fluids of every kind, that the rapidity of falling fluids is in the ratio of the altitude from which they fall; and as all strata of the fluid cannot fall with equal velocity, the circular motion and the spheroidical figure are the consequences. This work, which is lately published, in German, at Franckfort and Leipzig, is in many other respects valuable. He prefers Kestner's system to that of Mariotte and Belidor; and treats, to much advantage, of steam as employed in fire-engines.

On the subject of magnetism we have only to remark P. Cotte's observations, made at Laon, during the year 1787, on the variation, with M. Coulumb's compass. The needle in M. Fortin's instrument was almost stationary, as well as the declination needle of M. Brander, sent by the elector Palatine, patron of the meteorological society at Manheim. It was almost always fixed at $21^{\circ} 35'$.

In M. Coulumb's instrument, the motion of the needle was considerable: it seemed in perpetual agitation, particularly in November and December last, when it was also greatly agitated in Germany. During the course of the year, so exact was the good father's attention, that he made 4423 observations. We cannot give a very particular account of them; but may extract his conclusions. The needle has a regular diurnal variation: it declines from the north about nine in the morning to two in the afternoon; and from three in the afternoon to six in the morning returns to it again. There was some little irregularity, from seven and eight o'clock in the morning, and at six o'clock in the evening. This regular variation has been observed in Holland and in England; so that it is as well established as any fact in natural philosophy can be. Secondly, the needle is less agitated as it approaches to its maximum of western variation: its greatest agitation occurs at eight or nine in the morning, and at nine at night. This remark too accords with the observations of former years; but it were to be wished, that the variation were observed in different latitudes, since it is probable, that the result would contribute to explain the theory of magnetism, which is still obscure.

The little room that remains we shall employ in mentioning a few astronomical novelties. M. Muller, preacher at Schwelm, has published tables of the height of the sun, with a sextant fitted to determine, with accuracy and convenience, the true time, to regulate watches by the sun, and to draw a true meridian for those parts of the world, whose pole is elevated from 51 to 52 degrees. We mention these tables, because we have found them very useful and well adapted to many parts of England. The tables give, for every day of a bissextile year, the commencement of twilight in the morning, the different equations, and most important particulars mentioned in the title. He prints the work in his own house. M. Boscowich's Abridgement of Astronomy, as it is connected with navigation, is taken from the fifth volume of his works, and published separately. It has been since translated into German, at Leipzig. This work is a good elementary one: the author was astronomical tutor to the duke de Chartres (the present duke of Orleans) who had the command of one of the divisions of the fleet opposed to lord Keppel.

But the most important work, in this department, is M. Jean Jerome Schroeter's memoir on the rotation and atmosphere of Jupiter, abridged by himself, from a great number of observations. The variations that occurred in the appearance of Jupiter were considerable. The obscure bands changed their breadth; luminous bands sometimes appeared in their neighbourhood; and these changes were frequent, and sometimes sudden. The greyish colour that appears near the two poles of Jupiter, our author thinks, is owing to 'a fine fluid of the same nature as the darker bands, because it forms many beautiful, strait, and interrupted rays, which (and this deserves attention) were parallel with the

great bands, had all the same direction from east to west, and seem to show the same atmospherical tract, which leads us already to suspect a spheroidal figure of Jupiter's globe, and the parallel situation of all its bands. In those polar zones the colour seemed constantly changing; in the midst of one of them, a very white, long, but strait, band of light was observed; and, in its motion, the period of M. Cassini was observable. Another zone of the same white light was afterwards observed above this band, which seemed interrupted and decaying. Besides these bands M. Schroeter observed different white spots, whose motion was confused and irregular. In a northern declination of 12° in the clear northern zone, a very white spot was perceived, whose motion sufficiently corresponded with the period of M. Cassini; but in this too there were some little irregularities. The motion of the band was evidently greater than that of the spot, and the acceleration of the band in $9^h 55' 17.6''$ was $1^h 10' 21.8''$. These spots, our author thinks, are not in the planet, but in its atmosphere, and arise from its changes, or the difference of climate, seasons, and illumination of the planet. He thinks it probable, that somewhat depends on the winds of Jupiter, which have different degrees of force, and, like our monsoons, have a direction parallel to the equator. The spots described by Cassini and Maraldi seem to him to be of the same kind; but, though liable to an irregularity from this cause, he thinks the period of Jupiter assigned by Cassini to be correct; that it is 9^h and from 55 to 56 minutes, or between $55' 17''$ and $55' 52''$. Much curious information will, we expect, be found in this treatise, from his calculation of the motion and celerity of the winds, from the irregularity in the motion of the spots; but it cannot be obtained till the publication of the observations, which we have reason to hope will soon appear, under the care of M. Bode, astronomer to the king of Prussia.

MONTHLY CATALOGUE.

(Continued, from p. 488.)

P O L I T I C A L.

Lo!!! a Panegyric on the King; with a faithful Portraiture of his Minister. 8vo. 1s. Ridgway.

The author of this Letter appears in the character of a political trimmer, rather than that of a real panegyrist or satyrast. If sincere in his praise, he is often too equivocal in expression; and if he ever means to be ironical, he wears not the mask with much address. In either case, we must pronounce him to be a frothy and affected writer, not free from the charges, however seemingly inconsistent, both of petulance and adulation.

A Letter to the Right Hon. William Pitt, on the Reform of the internal Government of the Royal Boroughs in Scotland. By Robert Graham, Esq. 8vo. 1s. 6d. Murray.

It appears that, in February 1787, Mr. Graham sent a letter to the Minister, communicating to him the objects of the bur-
gesses

gesses of Scotland, in their proposed application to parliament for a reform in the internal government of the boroughs. But not having the honour to receive any answer, a circumstance which he very properly ascribes to the multiplicity of important affairs that have engaged the Minister's attention, he now repeats in a public manner the purpose of his former application.

Nothing is more evident than that the government of the boroughs of Scotland has been conducted, for many ages, upon a system not only repugnant to public freedom, but to rational policy. The burghesses, it seems, have not the right to elect their own magistrates and common counsellors, the choice of the successors in office resting entirely in the old council; a plan by which the magistrates are totally independent of the burghesses, whose affairs they are intended to conduct.

The impropriety of this mode of government appears the more extraordinary, since, as the law of Scotland, we are informed, has lately been explained by judgments of the supreme courts in that part of the kingdom, there is no judicature in existence to take cognizance of magistrates and councils for any misapplication of the public property and revenues. The importance of this defect, in the present constitution of the boroughs, must be readily acknowledged, when the revenues in the hands of men thus liable to no responsibility are estimated at 100,000*l.* sterling per annum.

In the proposed application to parliament for a reform of these grievances, the burghesses appear to be actuated by motives of the most pressing expediency alone, uninfluenced by such considerations as may be supposed to have their origin in faction or party: for they do not extend their claims to any reform in the mode of parliamentary election; and they mean to communicate the right of electing the common councils not to every inhabitant, but to resident burghesses only, employed in trade and manufacture. With such reasonable objects in view, and conducted with such moderation, it is not probable that the voice of nine thousand aggrieved and petitioning citizens will apply in vain to a British parliament. — Mr. Graham's Letter is written with a manly but respectful freedom; and breathes the spirit of one who is deeply interested in the prosecution of a national object of great importance to his country.

A Letter to a Member of Parliament. 8vo. 1*s.* Rivingtons.

This author endeavours to show the necessity of an amendment of the laws relating to the woollen manufacture, so far as respects the wages of spinners. He observes, that in Suffolk, in particular, the spinners are subjected to an extraordinary grievance, which arises from a practice of deducting a part of the established price of their labour. To remedy this evil, he proposes that a discretionary power should be vested in the Justices of Peace. This, however, seems to be an expedient of so dangerous a nature, that it ought never to be adopted without the most mature deliberation.

The

The Trial of Warren Hastings, Esq. Part I. 8vo. 3s. 6d. Ridgway.

This part comprises an account of Mr. Hastings' trial from the 13th of February, the time of its commencement, to the 28th of the same month, when the proceedings of the high court were adjourned until the Judges should return from the circuits. The editor gives a regular journal of the proceedings in this interesting trial, with the substance of all the speeches, and that of the evidence of the several witnesses. The whole appears to be faithfully compiled, and will amply gratify the curiosity of those who wish for information respecting this celebrated enquiry.

Answer of Philip Francis, Esq. to the Charge brought against Sir John Clavering, Colonel George Monson, and Mr. Francis. By Sir Elijah Impey, Knight. 8vo. 2s. Jarvis.

A Refutation of the Answer of Philip Francis, Esq. to the Charges exhibited against him, General Clavering, and Colonel Monson, by Sir Elijah Impey, Knight. 8vo. 1s. 6d. Stockdale.

These two pamphlets relate to charges more fit for the cognizance of a court of judicature than of criticism: we shall therefore dismiss them, with observing only, that the refutation is accompanied with a fac simile copy of the petition of Nundcomar, burnt as a libel by the hands of the common hangman, in consequence of a motion of Mr. Francis.

A Vindication of the Conduct of the English Forces, employed in the late War, under Brigadier General Matthews, against Tippoo Sultan. 8vo. 1s. Debrett.

The troops vindicated in this pamphlet are those which had the misfortune of being obliged to surrender to Tippoo Saib, who, notwithstanding the capitulation, treated them with the most merciless severity. The whole were thrown into prison, where they experienced every species of hardship; and the general, with many of his officers, were basely put to death. According to the statement of facts, with which we are presented in this pamphlet, the conduct of those unfortunate troops must be acquitted of every dishonourable imputation. The truth of the narrative is confirmed by fifty-three of the surviving officers, whose signature is dated at Bombay, February 15, 1787; and, in reliance on whose veracity, we have the pleasure to think that the vindication will be universally admitted as decisive.

Laws of Parliamentary Impeachments. 8vo. 1s. 6d. Whieldon.

Impeachments having been for some time a common topic of conversation, the author of this pamphlet has, for the gratification of the public, compiled a summary of the mode of proceeding in criminal trials at the bar of the House of Lords. The materials are copied from approved authorities, and are likewise arranged in a methodical manner.

Observations on the late Increase of the Dividend on Bank Stock.
6d. Sewell.

The author of this pamphlet censures the conduct of the Directors of the Bank, in withholding from the proprietors an earlier participation of the accumulated profits of the stock; as the suspension of them (supposing them to have existed) has deprived a considerable number of the proprietors of a benefit to which they were justly entitled. He observes, that all those who, either from necessity or any other motive, may have been led to dispose of their stock at any period subsequent to that at which the state of the Company's affairs would have authorized the usual increase of one-half per cent. per annum of the dividend, have been excluded from their portion of that advantage.

Substance of the Speech of Henry Beaufoy, Esq. to the British Society for extending the Fisheries, &c. 8vo. 1s. 6d. Cadell.

Mr. Beaufoy sets out with giving a general account of the conduct of the Directors of the British Society, from their appointment in August 1786, to that of June in the following year, at which time the Committee of Inspection took its departure for Scotland. He next lays before his hearers such observations on the general state of the country in the North-west of Great-Britain, and on the peculiar circumstances of its coasts, as his late tour had suggested; and he afterwards states to them the principal proceedings of the directors, from the return of their committee of inspection to the present time. From the laudable zeal which seems to animate this patriotic society, there is reason to hope, that under a wise and vigilant direction, it will prove, in a few years, a source of great and important advantage to the public.

A Letter from a Gentleman at Bengal to his Friend in London.
8vo. 1s. Stockdale.

The author of this Letter, which is dated at Calcutta, September 8, 1787, expresses his astonishment at hearing of the persecution which Mr. Hastings experiences in this country on account of his administration in the East-Indies; and he affirms that the sentiments of the people of that country, in general, are the same with his own on this occasion. We do not in the least dispute the truth of what he asserts; but we must disclaim all belief in the justness of the strange apprehension which he insinuates towards the conclusion of the letter.

D I V I N I T Y.

Characteristics of Public Spirit, and of National Virtue. 4to.
2s. 6d. Faulder.

The Characteristics of National Virtue consist in the late royal proclamation against immorality, and the agreement of many distinguished persons to promote this moral design. We hope it will be effectual; and yet we have some doubts, some misgivings, which tell us that the whole is about to evaporate
in

in words only. The substance of the work is an exhortation (or a sermon, though it is not said to have been ever preached), to be zealously affected in a good thing, from Galatians iv. 18. It contains many remarks on zeal, and the object of zeal, which ought to be something good: this discourse is pious and moral, yet, with so few adventitious ornaments to attract, that the reader must have been *before* 'zealously affected in a good thing' to keep up his attention to the end.

Some hints for the exertion of national virtue are added; and we must join in commendation of the author's design, though his efforts might have been more successful, if he had assumed the garb of elegance, of polished periods, or ornamented diction, to allure those whom moral precepts alone will not attract.

A True Estimate of the Light of Inspiration, and the Light of Human Learning, before and since the Apostolic Age. 4to. 2s. 6d. Faulder.

Dr. Horsley's Sermon, as we prophesied in our review of it, p. 68th of the present volume, is already become the subject of controversy. It is attacked by the author of the Characteristics just mentioned, in one of those equivocal essays which have, perhaps, only the form of a sermon: from its unreasonable length, and other circumstances, we suspect that it was never preached, except perhaps in substance or an abridgment. The subject is the modest diffident speech of Elihu, 'I said, days should speak, and multitude of years should teach wisdom:—But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.—Great men are not always wise: neither do the aged understand judgment.—Therefore I said, hearken to me, I also will shew mine opinion.' It is the 8th verse which is the chief object of the preacher: the subsequent ones seem to have been added in allusion to Dr. Horsley's dignity and character. Our present author contends for the immateriality of the soul, for 'extraordinary inspiration' in particular circumstances, and an 'ordinary inspiration' common to all true believers. It is this ordinary inspiration which is the great hinge on which the controversy turns; and, in our author's opinion, it is little connected with human learning. He seems to confound Dr. Horsley's argument, which, if we rightly understood it, allowed the full force of inspiration to the Apostles, but contended that, in their modern successors, this Spirit must be supplied by learning and study.

The author has no design in depreciating human learning, on account of his own deficiency. He is well acquainted with the languages, and with the various theological writers. On the whole, we object to the Spirit of this True Estimate rather than to the substance; there is too much asperity in it, as well as a little illiberality and want of decorum in some of the observations. Yet, on the other hand, he has not convinced us that Dr. Horsley is in an error. Where his arguments are most pointed, and seemingly most conclusive, we think that he has

has mistaken the great object of the learned author. We own, too, that we are a little cautious of admitting, too freely, modern inspiration, since it is the parent of enthusiasm, and the most effective instrument of every fanatical impostor.

Thoughts on the distinct Provinces of Revelation and Philosophy.
4to. 2s. 6d. Faulder.

We have already been indebted to this author for the 'True Estimate of the Light of Inspiration and of human Learning;' also for the 'Characteristics of public Spirit and national Virtue.' The substance of the present work is pointed out by a text taken from Colossians ii. 8 and 9. Its great object is not to show that philosophy is useless, but that it has little connection with a religion founded on divine revelation. It is not in opposition to Christianity, but its province is entirely distinct. Our author treats, in a cursory manner, of the different philosophical sciences, and shows that they were unequal to the task of discovering what the inspired writings have revealed. Yet there is a philosophy, if we take the word in its original sense, which he recommends: it is the love of the wisdom which is from above. We fully agree with our author, that the Bible was not designed to teach us what we call philosophy: it speaks to the senses and to the heart; nor does it sanction the quibbling of the metaphysician, or the dreams of the cosmogonist.

Though much learning and some information is conspicuous in this work, yet it is written with so little compactness, that we often lose the idea in the words with which it is enveloped. We found it difficult to preserve our attention; and we can only recommend it for its good designs.

A Letter to a Friend, containing five important Questions relative to the Doctrine and Usages of the Church of England. 8vo. 1s. Bew.

An Anabaptist answers, in plain unequivocal language, the queries of his friend, relating to the doctrines of the church of England, and the conduct of its ministers. Sprinkling, and the common forms of ordination, are therefore treated with little respect, and the prayers of the church scarcely fare better. What, indeed, can we expect from an author who tells his friend, that 'little more can be said of the church of England, than that she has a more decent appearance of the same spirit which animates the church of Rome?'—He must own too, that she has a little more forbearance; for, under the dominion of the church of Rome, he could not have reflected so much on the national religion. To his Letter, a short Review is added of a former pamphlet, entitled, 'A Scriptural Illustration of the Doctrine of Regeneration,' probably lest it should be forgotten.

A Sermon preached at the Octagon Chapel, Bath, for the Benefit of the General Hospital. 8vo. Crutwell, Bath.

This Sermon was not designed for sale: a few copies were only printed, because it was 'delivered under much embarrassment,

ment, and very imperfectly heard.' The author, Mr. Badcock, does not presume to 'challenge criticism.'—He is now, it seems, removed either from the influence of praise or blame, and is equally insensible of severity or kindness. Yet it can never be improper to speak the truth; and it is only common justice to say, that this Sermon is an excellent one; and that it deserves to be known beyond the circle to which the author limited it. The subject is that of general benevolence; and though apparently trite and hackneyed, the arguments are pointed with much precision, and the duty enforced with great strength. The Sermon before us leads us deeply to regret that the source of so much elegant instruction is stopped for ever. The author's death, we understand, was unexpected and untimely; but we hope that this is not the only laurel left to adorn his tomb.

Letters from a Parent to her Children. By Mrs. Arabella Davies. Small 8vo. 2s. 6d. Dilly.

Written from the confines of the Tabernacle; yet the precepts are often judicious; and the language is not disgraced by incorrectness or inelegance. But there is too much of what the French call *onction*, the cant of a sect, to please common readers.

M E D I C A L.

An Essay on the Nature and Origin of the Contagion of Fevers. By John Alderson, M.D. 8vo. 2s. Murray.

The object of our author is to show, that the contagious matter is dissolved in the air, and again precipitated on some body, by which it is rendered a fomes of contagion. In reality, this contagious matter may become injurious without its being actually precipitated; for it may again be in a free state, while it is precipitating, or may be dissolved by the breath after it has been deposited. In its solution, our author seems to think that it separates the pure parts of the air, or at least changes their nature; and that its precipitation is again owing to an additional portion of vital air. Whether this be true must depend on many chemical experiments; and, indeed, the whole system is somewhat doubtful: in its tendency, however, it is not injurious.

To prevent the effects of contagion, he recommends steam, or to pour boiling water from one vessel to another. He thinks too that, in consequence of the precipitation, the lower strata of the air of an infected room are most dangerous. He rests, in this opinion, on M. Maret's experiments, in a former volume the of Dijon Memoirs, which we have always considered as liable to some exceptions; but it cannot be doubtful, that the more complete every ventilation is, the more useful it will be. Where, therefore, it is practicable, we would advise that the windows of an hospital should reach down to the floor, and frequent washings are indisputably proper. We know, from experiment,

rimment, that steam will correct that foulness in the air which arises from burning charcoal; so that the danger of heating the water in tea-urns, by charcoal, is imaginary; but we know that it will not correct foul air, which has been injured from other causes. A tub of water in a new painted room is undoubtedly soon covered with a film; but it is of oil, not of paint; and it is pretty certain, that the injury from this room is only remotely connected with the smell. It is hurtful when all the smell is gone.—But, though we have expressed doubts of our author's system, yet it appears well supported; and we are convinced, that the practice suggested by it will be useful, though the utility may appear to arise from a very different source.

Cases of the Hydrocele. With Observations on a peculiar Method of treating that Disease. By T. Keate. 8vo. 2s. Walter.

It was the author's intention to give some account of the success of a discutient lotion, consisting of sal ammoniac, dissolved in equal parts of vinegar and rectified spirit of wine; but, to cases of this kind, he has added a very singular and curious one of a hernia of the bladder, with two others of hernia incarcerata, in which ice was successfully applied. His discutient lotion seems to be very useful; and the case of hernia vesicæ would have been highly valuable, if the symptoms which it produced could have been properly distinguished from those of the intestinal hernia and hydrocele, with which it was complicated. The dissection, however, subjoined, is extremely curious. Indeed, every part of this pamphlet displays great skill, abilities, and erudition.

An Essay on the Bite of a Mad Dog. By Jesse Foot. 8vo. 2s. Becket.

The name of Hunter seems to rouse Mr. Foot, and we do not see for what reason the present pamphlet appears, but to reprehend this gentleman's conduct, in the case of Master R—, and to speak of his own success, by cutting out the part. The latter, indeed, is the only certain remedy. In other parts of the work, Mr. Foot is, as usual, positive, and, as usual, superficial. If he had fortunately read a few of the modern authors on the subject, he would not have spoken so positively of the inutility of mercury, or denounced a certain death to *all* who had symptoms of hydrophobia. There are some curious observations, on which we may make a remark or two.

‘The result of these experiments teach us not to lose our labour in search of an antidote to the bite of a mad dog; for if, after making six thousand experiments, Fontana is as far off as ever in discovering a specific for the bite of a viper, how improbable is it, that success should attend such an hopeless pursuit for the bite of a mad dog?’

In other words, it is in vain to look for a remedy in any disease, because one has not been found in a disease probably incurable. Would this have been an observation worth attending

o on the introduction of the bark, or of mercury in the venereal disease? Yet it would have had equal apparent force. In another part, we are told, that *Haller* taught us to *reason* on the system of absorbents. A great part of this work is filled with quotations from Fontana and others: the rest is plausible and confident; but trite and superficial.

N O V E L S.

Memoirs of Miss Holmsbys. By Sarah Emma Spencer, *Authoress of Poetical Trifles.* 2 Vols. 12mo. 5s. sewed. Smith.

Criticism is disarmed by the tale of woe in the preface; yet, though it has lost its dart, though it cannot wound, the power of consolation remains. Mrs. Spencer's work is not unpleasing, and it is strictly moral: poetical justice is rigorously dispensed. The poetry interspersed seldom rises above mediocrity.

Illusions of Sentiment, a Descriptive and Historic Novel. 12mo. 2s. 6d. Axtell.

That excess of sentiment is an illusion, we allow: the moral is, at least, good. The story picked up, seemingly by accident, in an old French novel, and *done* into English, with the proper trappings, to catch the attention of sentimental females, deserves no praise, either for its conduct or its characters. We must, therefore, bid this descendent of Henry the fourth of France adieu, without a wish to detain her, or to see her any more.

The Half Pay Officer; or, the Memoirs of Charles Chancely. 3 Vols. 12mo. 7s. 6d. Robinsons.

The memoirs of Charles Chancely, though a connected, can be hardly stiled a continued narrative. Somewhat of pathos, a little novelty, and pretty good morality, pervade these volumes: we object only to the politics of the author.—The characters have nothing very striking; the events not uncommon; yet we are interested for the hero, and accompany him with some satisfaction. The preface and the address to the reader might, however, have been spared. They contain little more than the tritest and most hackneyed remarks.

The Inquisitor; or, the Invisible Rambler. By Mrs. Rowson. 3 Vols. 12mo. 7s. 6d. Robinsons.

Mrs. Rowson looked up to Sterne as the object of her imitation, but she has really rivalled one of her own sex, the author of the *Rambles of Frankly*. The work is wholly of that kind, and in no respect inferior to it, except in having adopted a ring, by which the inquisitor is rendered invisible, a trick so artificial, as at once to disgust the more rational reader: it in fact destroys all the interest, because it occurs every moment, and shews the whole to be fictitious. Of Sterne, there are only a few faint rays. The chapter entitled, *The Slave*, in the beginning of the second volume, is written in his best manner. There are many pathetic traits which speak to the heart, and are drawn from

from nature: they are extremely affecting, when we forget the ring. Though the *Inquisitor*, like the *Rambles of Frankly*, consists of independent chapters; yet some connection is kept up through the whole; and, in that respect, as well as in pathos, this work may be said to excel its competitor.

The Adventures of a Watch. 12mo. 2s. 6d. Kearsley.

Adventures of this kind are so hackneyed, that genius itself could scarcely lend them grace, or learning convey to them importance. Neither have any share in this work. All has been told before, in a better manner; and the reflections are trite, and tediously expanded: in short, all the bookmaker's art is exhausted; all the typographer's ingenuity employed, to spin out the meagre materials into a trifling and insipid volume. The author of the *Hackney Coach* has wound up this paultry machine: it will go for a few hours, and then be silent, we hope, for ever.

MISCELLANEOUS.

Elegant Orations, Ancient and Modern. By the rev. J. Mossop, A. M. 12mo. 3s. 6d. Kearsley.

That youth should be habituated early to the practice of speaking in public, no doubt can be entertained: and it seems to be no less certain that for this purpose, orations are infinitely more suitable than the acting of plays, which have, in general, a tendency to corrupt the morals of youth. We therefore approve of the plan adopted by Mr. Mossop, in his boarding-school; but we cannot universally commend the selection which he has made of orations. Some of them are too tedious, some too much involved in intricacy and calculation; and there are others which, being taken from the parliamentary debates of late times, are in danger of instilling into young minds political prejudices and animosities. In the present compilation, the ancient orations are the best adapted to the design of the editor.

Letters written in Holland, in the Months of September and October 1787. By Thomas Bowdler, Esq. F. R. S. and S. A. 8vo. 5s. in Boards. Dilly.

These letters were written during the time when the Prince of Brunswick, at the head of the Prussian army, was proceeding in the restoration of the Stadtholder. They seem to contain a faithful account of the transactions of that turbulent period. The letters and papers relative to the journey of the Princess of Orange are in French, and afford likewise a satisfactory detail of the various negotiations on that subject. To the honour of Mr. Bowdler's benevolence, these letters are printed for the benefit of a charitable institution at Bath.

Original Stories, from real Life. Small 8vo. 3s. Johnson.

The little anecdotes which fill this volume are calculated to direct the youthful mind, and to give it force and vigour. We have perused it carefully, since a slight deviation of propriety,

in the instructor, may be extensively injurious, when the instructions are widely disseminated. We think the lessons highly proper, and judiciously drawn from circumstances which are obvious and common, and, of course, admit of frequent application; they relate to moral virtues and religious conduct. We shall not transcribe any specimens, since we can freely and cheerfully recommend the whole as instructive and entertaining.

Defence of Usury. By *Jeremy Bentham, Esq.* 12mo. 2s. 6d. sewed. T. Payne and Son.

Usury has in all ages been so generally considered as opprobrious, that any defence of such practice may incur the imputation of singularity. The author of this treatise, however, disregarding the restraints of prejudice, investigates the subject with much attention, and adduces strong arguments to prove that the prohibition of usury is equally unjust and impolitic. It is his opinion that men should enjoy the liberty of making their own terms in money-bargains, as well as in any other species of traffic. He examines the reasons of the restraint imposed by the laws against usury; and these, he observes, are, the prevention of prodigality, the protection of indigence, and likewise that of simplicity. The author combats each of these reasons with a variety of sensible remarks; pointing out the mischiefs of the anti-usurious laws, and shewing their inconsistency in several important particulars. The authority of Blackstone on this subject is investigated with acuteness; and, upon the whole, Mr. Bentham acquits himself as an ingenious disputant in favour of usury; though he will find it difficult, with all his arguments, to obliterate the odium of a practice stigmatized by the general consent of mankind, and positively prescribed by the legislature of this country.

Speculations upon Law and Lawyers; applicable to the manifest Hardships, Uncertainty, and Abusive Practice of the Common Law. 2s. Robson and Clarke.

This pamphlet contains some strange, whimsical, unconnected reflections on the conduct of lawyers; the law's delay, as well as its glorious uncertainty. We could not account for this violent abuse, till we came to the end; and we may just observe, that in reviewing, though some reviewers have overlooked them, there are a great many advantages which arise from reading a book from beginning to the end: from the last page, however, we find, that the author means shortly to publish letters written from the confines of the King's Bench. Losers have always leave to speak. In the beginning, we are informed, that the substance of these scraps has been already published in a work, styled Joineriana; and from the middle, (p. 75, note) we learn that the author was a bookseller. Having now examined it, a capite ad calcem, we must recommend it for the author's sake; and we may truly add, that it contains some humorous remarks in a whimsical Shandean style.

Whilst we Live let us Live. A Short View of the Competition between the Manufacturer and Land Worker. 8vo. 1s. Crouse, at Norwich.

This pamphlet relates to the contest between the manufacturers and the wool-growers. The author inclines to the side of the former, and supports his opinion by strong arguments. The claims of the different parties have now undergone the examination of parliament, and any farther enquiry into the subject may now be postponed.

A Candid Review of Facts, in the Litigation between Peter Barfoot, Esq. &c. with the Bishop of Winchester concerning the Right of Fareham Quay. 8vo. 4s. Green.

It is unnecessary to lay before our readers a statement of facts entirely local, and the subject of which is acknowledged to be of little consequence, with respect to its genuine value. The litigation of the facts was decided by the final award of Robert Pope Blackford, esq. of Osborne, in the Isle of Wight. The chief design of the author, in the publication of this volume, is to reprobate the mode of determining causes by arbitration; as a trial by a jury appears to be far more eligible. In detailing the circumstances of the case under consideration, he seems to be accurate; and, though he is not dispassionate in the recital of some of the particulars, we cannot accuse him of misconception in the prosecution of his argument.

An Account of the Culture and Use of the Mangel Wurzel, or Root of Scarcity. Translated from the French of the Abbé de Commerell. The fourth Edition. 8vo. 2s. Dilly

This is a fourth edition, illustrated by a coloured plate of the different parts of the vegetable. It is, in the editor's opinion, a variety, probably of the beta cicla, or a hybrid plant, from the union of this species with the beta vulgaris. To this edition there are two or three prefaces, with great encomiums on the root, which, so far as we have been able to observe, is very little, if at all, superior to the common beet. The numerous plantations of this vegetable will soon ascertain its real value.

Reports of the Humane Society: instituted in the Year 1774, for the Recovery of Persons apparently Drowned. Second Edition. 8vo. 3s. 6d. Doddsley.

The Society proceed to relate their good deeds, in the same affected style which disgrace their former works. In the year 1786, 43 persons were recovered, who were apparently dead, and 14 preserved from drowning. There were 57 unsuccessful cases. In the year 1785, 15 were recovered, and 85 saved from drowning, that required no medical aid. In 47 cases there was no success; and we ought to add, that in the fatal instances of either year, in nearly one half of the cases, success could not be expected: of the other half, it is impossible to say, that no attack, in itself fatal, might not have occasioned the

it in our account of Mr. Howlett's second edition: if it is not, we shall there supply our defect.

Mr. Young, we find, intends to publish a second volume of his 'Essay on the Mechanism and Powers of Nature,' in which he purposes to consider all the difficulties which may appear to attend, or the objections which have been made to his first volume, and the 'Examination of the third and fourth definition of the first Book of the Principia.'

THE opinion of foreign Reviewers on English works is often influenced by peculiar circumstances; and it is not in our power, nor would it be advantageous, as our correspondent 'Publicola' recommends, often to enumerate them. We have, however, given a little specimen of their opinions, in the 'Intelligence' of this Number; but we can assure our correspondent, that we scarcely ever follow them implicitly, without seeing the books, or procuring some additional information. As we shall probably have no more proper place, we may inform him, that M. Michaelis speaks with much respect of Volney's Travels.

TO 'Another Correspondent' we can give only a very short reply. In our foreign communications we must necessarily make a selection; and we have determined to select subjects of science chiefly. As our limits are now enlarged, we may occasionally give a few works of entertainment; but foreign religion, and German jurisprudence, with which the presses of the continent are over-loaded, we never design to notice. We are sorry to be so peremptory; but our Correspondent's manner of writing is not the most conciliatory.

WE have received 'Chirurgus' letter, and will particularly attend to his remarks: he will permit us to observe, that our review of the Observations on the Old System of Physic was, in reality, concluded. The list of errors that we mentioned were preserved for our own security, in case our opinions had been called in question. It is true, as our Correspondent remarks, that the Foreign Literary Intelligence will preclude the necessity of many distant articles; but there are some important works which must be particularly examined, and, as we often feel the inconvenience of narrow limits, our author may be assured, that those in which we are permitted to range, will not be filled with unimportant remarks. A General Index we have had for some time in contemplation; and we are happy to inform our Correspondent that it is now executing. The particular Index to important passages will be the subject of our serious consideration. We feel the want of it ourselves, and will endeavour to supply it. If we find no important objection to this measure, we shall sacrifice our Table of Contents to it, which is of less value, and which will afford sufficient room.

To comply with the request of Chirurgus, as well as those *who cannot speak from authority* are able, we shall observe, that we do not understand the College to direct the preparation of spirit of wine in their list of *materia medica*, but to point out the strength of what they design shall be used. If they had intended the *spiritus vinosus rectificatus*, and *tenuior*, to be prepared, they should undoubtedly have added it to the compositions: but, as they have directed a standard principle of a decided strength, it seems that they have only in view, to order a spirit of that given strength. If then the spirit usually sold be not so strong as to have a specific gravity of 815 to 1.000, less water must be added; if stronger, more. Common spirit of wine is not, indeed, so pure as it will be by the composition directed by the College; but the injury done to it by the impurities will not be considerable. There is a little oil, and sometimes a very little acid in it; but neither materially injure it for the composition of tinctures, or make a sensible difference in the specific gravity, when tried by an hydrometer. There is always a little acetous acid, which seems to be intimately combined with the spirit, and is not sensible till the spirit is destroyed. This cannot be separated by an alkali, and indeed has been supposed, by many, to be formed during combustion.

WE are much obliged to the gentleman who sent us an account of the fourth volume of the *Memoirs of the Bath Society*; but there are two circumstances which necessarily prevent our inserting it. We shall shortly explain them. The great utility of a Review arises from giving a connected account of the science, and its progressive improvements, as well as a character of particular works. This is chiefly effected by frequent references, and a view to what has been formerly said on the subject; so that a new associate cannot, without much attention and reflection, engage in the plan. Secondly; in an account of Collections of *Memoirs*, it requires great discretion to determine what articles should be considered shortly, and of what the account may be more extensive. A reviewer caters for different tastes; and while he cannot render his article disproportionately extensive, he should be cautious that no class of readers be wholly disappointed. What costs us much reflection to decide on, we cannot expect that our Correspondent should immediately determine, without being aware of the difficulty. He speaks of omitting many articles; but it is by no means certain that his rejected papers may not be among the most valuable: we are sure, from his specimen, that they must form the largest proportion of the volume.



I N D E X.

- A**BBEY of Ambresbury, Part I. 224
- Abolition* of the slave-trade considered, 229.—Discourse on the, *ibid.*
—Letter to the treasurer of the society for the, 400
- Absence*, the solitudes of, 484
- Adams's* Essay on the Microscope, 40
—Flowers of ancient history, 237.—Of modern history, 238
—(Dr.) Defence of the constitutions of government of the states of America, 512
- Additions* and corrections to Robertson's history of Scotland, 87
- Address* to the manufacturers and traders of Great Britain, 77.—(Farewell) to the rev. Mr. James Ramsay, 321.—To the deists, 534
- Addresses* to the Deity, 23
- Admirals*, reflections on the late promotion of, 396
- Adventures* of Jonathan Corncomb, 150.
—Of twelve hours, 215.—Of a watch, 569
- African* slave-trade, discourse on the, 227
- Agitation*, a novel, 150
- Agriculture*, &c. letters and papers on, 192
- Agutter's* sermon on the slave-trade, 229
- Alan Fitzosborne*, 235
- Alarm*, the true, 76
- Alderson's* (Dr.) essay on the contagion of fevers, 566
- Algebra*, elements of, 374
- Aliban* and Galvina, a tale, 225
- Ambresbury*, the abbey of, 224
- America*, defence of the government of, 522
- Analogy* between the lights of inspiration and learning as qualifications for the ministry, 67
- Anecdotes* of Frederic the Great, late king of Prussia, 446.—Of an ancient family, 484
- Ancient* history, flowers of, 237
- Anderson's* (Dr.) medical remarks on evacuation, 488
- Anger*, essay on, 78
- Angola*, the prince of, 316
- Animadversions* on the preface to Bellendenus, 151
- Antiquities* (picturesque) of Scotland, 407.—Of the provincia Romana of Gaul, 452
- Apparition*, the, a tale, 236
- Appeal*, to the public, on the conduct of Mrs. Gooch, 237.—For the mode of raising money for the improvement of church lands, 312.—To the humane, in behalf of chimney-sweepers boys, 326
- Arabian* Letters, 488
- Archæologia*, vol. viii. 163, 494
- Art* of boxing, 326
- Asia*, memoirs of the late war in, 119
- Athenaid*, the, 193
- Attempt* to illustrate the various passages in the New Testament, 53.
—To translate and explain the difficult passages in the Song of Deborah, 342
- Atterbury's* (bishop) epistolary correspondence, Vol. IV. 450
- Augusta*; or, the dependent niece, 76.
—Or, the female travellers, 237
- B.
- B**AMPTON'S lectures, sermons at, 489, 515
- Bank-stock*, observations on the late increase of the dividend on, 563
- Baptism*, plain account of the ordinance of, 68
- Barlow's* vision of Columbus, 31
- Bath* waters, conjectural idea of their nature and qualities, 70.—Sermon for the benefit of the general hospital at, 565
- Society's letters and papers on agriculture, &c. 192
- Battle* of Hastings, 314.—Royal, 404
- Beaumont's* index to the histories of Great Britain and Ireland, 325
- Beaufoy's* speech to the British society for extending the fisheries, 563
- Beauty*, sketches of, 314.—Ode to, 481
- Bellendenus*, translation of the preface to, 76.—Animadversions on, 151
- Beloe's* poems and translations, 148
- Bentham's* defence of usury, 569
- Berrington's* essay on the depravity of the nation, &c. 68
- Berkenhout's* first lines of philosophical chemistry, 501
- Berquin's* children's friend, 157
- Bible*, reasons for revising the present version of the, 311
- Bolton's* history of funguses, 356
- Bonhote's* parental monitor, 155
- Bonnet's* interesting views of Christianity, 25.—Philosophical and critical enquiries concerning Christianity, *ibid.*

I N D E X.

- Book-club, the country,* 483
Bowdler's letters, 568
Boxing, the complete art of, 326
Bracelet, the, 236
Bramah's dissertation on the construction of locks, 77
Brand's case of a boy who had been mistaken for a girl, 234
Brightelmstone, the humours of, 483
Brother Peter to brother Tom, 400
Brothers, the twin, 207
Browne's poetical translations, 480
Burgess's remarks upon Josephus's account of Herod's rebuilding the temple, 428
Burke's letter to Philip Francis, esq. 153
Bursa mucosæ, description of the 425

C.

- C***AMBRIDGE, letter to the caput of the university of,* 155
Cardonnel's picturesque antiquities of Scotland, 407
Carlisle, consecration sermon of the bishop of, 321
Case of a boy who had been mistaken for a girl, 234
Catherine, 75
Chambers's dictionary, 1
Chancery (Charles), memoirs of, 568
Characteristics of public spirit, &c. 564
Charity schools, letter to the patrons of, 326
Charles's essay on the treatment of consumptions, 72
Charleworth's sermons selected and abridged, 398
Chapman's parriad, 402
Charlton (Frederick), memoirs of, 150
Chemistry, elements of, 168.—First lines of, 501
Chester, consecration sermon of the bishop of, 321
Children's friend, the, 157
Chimney-sweepers boys, appeal in behalf of, 326
China, a general description of, 519
Christianity, interesting views of, 25.—Critical enquiries concerning, *ibid.*
Chronicle, the Parian, 409
Chymical nomenclature, method of, 252
Clarissa, a tragedy, 406
Clarkson's essay on the slavery and commerce of the human species, 399
Cleland, Eliza, 486
Collignon (Dr.) account of, 159
Columbus, vision of, 31
Commentaries, medical, vol. XII. 201
Commissioners for the affairs of India, sketch of their conduct, 234
Comparative statement of Mr. Fox and Mr. Pitt's bills, 378
Complete system of the French language, 158
Concordance to Shakespeare, 107
Conjurer (the), unmasked, 77
Consecration sermon of the bishop of Carlisle, 321.—Of the bishop of Chester, *ibid.*
Consumption, essay on the treatment of, 72
Contrast, the, 159
Controversiad, the, 149
Conversion (the), the practice of St. Paul, &c. 536
Cooper's letters on the slave-trade, 151. Supplement to, *ibid.*
Coote's elements of the English language, 208
Corncob (Jonathan), adventures of, 150
Correspondence, 79, 80, 160, 239, 240. 327, 328. 572—574.—, bishop Atterbury's, vol. IV. 450
Country book-club, the, 483
Course of physico-theolog. lectures, 35
Cowley's (Mrs.) fate of Sparta, 213
Crabbe's discourse after the funeral of the duke of Rutland, 232
Criticism, morsels of, 241
Croft's (Dr.) sermons at Bampton's lecture, 489, 507
Cromwell, review of the memoirs of the protectoral house of, 238
Cursory remarks on the new pharmacopœia, 487
Cyclopædia, 1

D.

- D***ALRYMPLE's (sir John) memoirs of Great Britain and Ireland, vol. II.* 283
D'Aubigné, Emilia, 484
Davies's (Mrs.) letters from a parent to her children, 565
Death's a friend, 324
Deborah, attempt to translate and explain the difficult passages in the song of, 342
Defence of the statue 43 Eliz. concerning the poor, 154.—Of Unitarianism, 203.—Of the rev. Arthur O'Leary, 312.—Of the Constitutions of the States of America, 522
Deists, address to the, 534
Deity (the) addresses to, 23
De Lolme's observations relative to the taxes upon windows, 232
De Luc's idées sur la minéralogie, 130, 394

I N D E X.

- Delusions of the heart*, 75
Denman's (Dr.) engravings to illustrate generation and parturition, 173
Dependent niece, the, 76
Depravity of the nation, essay on the, 68
Derwent, an ode, 147
Description of Pyrmont, 422.—Of the burſæ mucoſæ, 425.—Of China, 519
Deſultory tract, a, 398
D'Etrouvillè's ground-work of the grammar of the French language, 457
Dialogues, Sunday-school, 398
Dick, ſir Alexander, account of, 159
Discours ſur le credit public des nations de l'Europe, 459
Diſcourſe on the African ſlave-trade, 227, 229.—After the funeral of the duke of Rutland, 232
Diſſertation on the conſtruction of locks, 77.—On the influence of the paſſions upon diſorders of the body, 462
Diſtreſſed innocence, 150
Dobb's univerſal hiſtory, 408
Dudley's remarks on Mr. Gilbert's laſt bill for relief and employment of the poor, 325
Duncan's (Dr.) medical commentaries, vol. XII. 201
Dutch republic, introduction to the hiſtory of the, 117
- E.
- EAST*, love in the, 215
Eastern theatre (the) erected, 401
Eccleſiaſtes, new tranſlation of, 69
Edict (royal) for granting toleration to diſſenters in France, 488
Edinburgh royal ſociety, tranſactions of the, 431
Edward and Harriet, 324
Effects of the paſſions, 150
Ela, 75
Elegant orations, 568
Elements of univerſal hiſtory, 156.—Of natural hiſtory and che-miſtry, 168.—Of the Engliſh language, 208.—Of medical jurisprudence, 234.—Of algebra, 374
Eliza Cleland, 486
Embarrasſed wife, the, ibid.
Emilia d'Aubigné, 484
Emmeline, 530
England, on the doctrine and uſages of the church of, 565
Engliſh poetry, ſelect beauties of ancient, 49.—Language, elements of the, 208
Engravings to illuſtrate generation and parturition, 173
Epaminondas, life of, 113
Epistolary correſpondence of biſhop Atterbury, vol. IV. 430
Eſſay on the hepatitis and ſpaſmodic affections in India, 14.—On phlogiſton, 16.—On the microſcope, 40.—On the depravity of the nation, &c. 68.—On the treatment of conſumption, 72.—On anger, 78.—On the method of ſtudying natural hiſtory, 273.—On ſea-bathing, &c. 275.—On the malignant ulcerated fore throat, 353.—On the ſlavery and commerce of the human ſpecies, 399.—On the contagion of fevers, 566.—On the bite of a mad dog, 567
Eſtimate of the light of inſpiration and the light of human learning, 563
Euphroſyné, an ode to beauty, 480
Europe, political obſervations on the preſent ſtate of, 395
Evacuation, medical remarks on, 488
Exportation of wool, obſervations on the bill for preventing, 396
Expoſtulation (familiar) addreſſed to Meſſrs. Pitt and Thurlow, 395
- F.
- FAIRY tales*, 157
Falconar's poems, 313
Falconbridge's account of the ſlave-trade, 398
Falconer's (Dr.) diſſertation on the influence of the paſſions upon diſorders of the body, 462
Fall of the Rohillas, 291
Familiar expoſtulations, addreſſed to Meſſrs. Pitt and Thurlow, 395
Fareham quay, review of facts concerning the right of, 571
Fatal follies, 149.—Seduction, 406
Fate of Sparta, a tragedy, 213
Fathers, the ſchool for, 74
Favourite tales, 157
Fawcett's eſſay on anger, 78
Female travellers, the, 237
Ferguson's gardener's univerſal guide, 327
Fevers, eſſay on the contagion of, 566
Fiſt lines of philoſophical che-miſtry, 501
Fitzoſborne, Alan, 235
Flowers of ancient hiſtory, 237.—Of modern hiſtory, 238
Follies of faſhion, 404
Foot's (William) plain account of the ordinance of baptiſm, 68
 — (Jeſſe) obſervations on the new opinions of Hunter, review of, 235.—Eſſay on the bite of a mad dog, 567

I N D E X.

- Fordyce's* (Dr.) address to the deity, 23
Foreign literary intelligence, 55, 135, 217, 298, 384, 465, 553.—Articles, 538
Forgiveness, the duty of, 322
Form of trial of commoners in cases of impeachment, &c. 396
Four tracts, 204
Fourcroy's elements of natural history and chemistry, 168
France, letters on the policy of, 233
Francis (Philip) esq. letter to, 153
 — Minutes of, and Warren Hastings, esq. ibid.
Frederic II. king of Prussia, historical memoir of, 323.—Anecdotes and characteristics of, 446
Free translation of the preface to Belandenus, 76
French language, ground-work of the grammar of the, 157.—Complete system of the, 158.—Pronunciation and orthography of the, ibid.
Fungusses, history of, 356
 G.
G*ALVINA* and Althan, a Tale, 225
Gardener's (the) universal guide, 327
Gaul, antiquities of the Provincia Romana of, 452
General description of China, 519
Generation and parturition, engravings to illustrate, 173
Gilbert's (Mr.) last bill for relief and employment of the poor, remarks on, 325.—Summary view of the objects of, 394
Girdlestone's (Dr.) essay on the hepatitis and spasmodic affections in India, 14
Gloucester's (bishop of) sermon, Jan. 30. 230
Glover's Athenaid, 193
Goob (Mrs.) her appeal to the public, 237
Grafton, letter to the duke of, 396
Graham's (Mr.) letter to the right hon. Wm. Pitt, 560
Great, thoughts on the importance of the manners of the, 154
Great Britain and Ireland, memoirs of, vol. II. 283
Greenaway's translation of Ecclesiastes, 69
Griffies's journey to B.ighthelmstone, 313
Grisdale's (Dr.) sermon at the consecration of the bishop of Carlisle, 321
Ground-work of the grammar of the French language, 157
Guardian angel, the, 486
 H.
H*ALF* pay officer, the, 508
Happy revenge, 324
Harley's monody on the death of Henderson, 483
Harris's scriptural reasearches on the licitness of the slave-trade, 318
Harrison's travellers, a comedy, 405
Hastings, (Mr.) speech on the impeachment of, 73.—Minutes of, 153.—His answer to the articles of impeachment, 154. Trial of, 562
 — the battle of, 314
Haweis's hints respecting the poor, 325
Hawkins's sermons at Bampton's lectures, 515
Hayter's sermons at Whitehall, 229
Headley's select beauties of ancient English poetry, 49
Healde's (Dr.) translation of the new pharmacopœia, 346
Heloise; or, the siege of Rhodes, 485
Henry and Isabella, 485
Hepatitis, essay on the, 14
Hernia, practical observations on, 280
Herrenschwand's discours sur le public credit des nations de l'Europe, 459
Hints for a plan for abolition of the slave-trade, 320.—Respecting the poor, 325
Historical sketches of civil liberty, 172
History of the countess of Stanmore, 149.—Of Eleonora Meadowson, 236.—Ancient, flowers of, 237.—Modern, flowers of, 238.—Of fungusses, 256.—And antiquities of Southwell, 383.—Universal, 408.—Of Peter Pindar, 479.—Of lady Caroline Rivers, 487.—Of the revolutions of South Carolina, 532
Hodson's Jesus Christ the true God, 68
Holcroft's translation of the life of baron Trenck, 291
Holmes's four tracts, 204
Holmsbys, memoirs of miss, 567
Horsley's ordination sermon at Gloucester, 67
Howard's practical observations on the venereal disease, 186
Howlett's insufficiency of the causes to which the increase of our poor, &c. have been commonly ascribed, 394
Hughes's discourse on the abolition of slavery, 229
Humane society, reports of the, 572
Humours of B.ighthelmstone, 483
Hunter's account of Pegu, 11
Hydrocele, cases of, 566

I N D E X.

I.

I*DE'ES* sur la mineralogie, 130, 361
Illusions of sentiment, 567
Impartial reflections on the proceedings of government, respecting the four regiments raising for service in the East Indies, 233
Importance of the manners of the great, thoughts on, 154
Imprisonment for debt, thoughts on the law of, 488
Improvement of church lands, appeal for the mode of raising money for the, 312
Index to the histories of Great Britain and Ireland, 325
India, sketch of the conduct of the commissioners for the affairs of, 234
Infans, le livre des 327
Influence of the passions upon disorders of the body, 462
Inglefield's (Mrs.) justification, 78.--- Captain, vindication, *ibid.* Answer to, *ibid.*
Inquisitor, the, 468
Insufficiency of the causes to which the increase of our poor, &c. have been ascribed, 394
Intelligence, foreign literary, 55, 135, 217, 298, 384, 465, 553
Interesting views of Christianity, 25
Introduction to the history of the Dutch republic, 117

J.

J*ABEZ*, the prayer of, considered, 536
Jekyll, a political eclogue, 224
Jephson's Julia, a tragedy, 110
Jesus Christ the true God, 68.--- Evangelical summary of testimonies concerning, 312
Jobson's (Dr.) and Mrs. Piozzi's letters, 258.--- Sermon for the funeral of his wife, 397
Jones's lectures on the figurative language of the scripture, 417
Joseph and Benjamin, 395
Josephus's account of Herod's rebuilding the temple, remarks on, 428
Journey to Brighton, 313
Julia, a tragedy, 110
Jurisprudence (medical), elements of 234
Justice and mercy recommended, 228

K.

K*EATE's* cases of hydrocele, 566
Kentish's (Dr.) essay on the method of studying natural history, 273.--- On sea-bathing and the internal use of sea-water, 275
Kerr's minor poems, 314
King's morsels of criticism, 241, 507

King's (the) ode to Peter Pindar, 478
Kirwan's essay on phlogiston, 16
Knox's tour through the Highlands, 46

L.

L*AURA*, or letters from some persons in Switzerland, 239
Laws of parliamentary impeachments, 562
Lectures, physico-theological, 35.--- On the figurative language of the scripture, 417.--- Sermons at Bampton's lectures, 489, 515
Letter to James Tobin, esq. 74.--- On the abolition of the slave trade, 77.--- To Philip Francis, esq. 153.--- A second to the right hon. William Pitt, 154.--- To the caput of the university of Cambridge, 155.--- To the patrons and trustees of charity-schools, 326.--- To the chancellor of the exchequer, 394.--- To the minority of the house of commons, 395.--- To the duke of Grafton, 396.--- To the treasurer of the society for the abolition of the slave-trade, 400.--- To a friend, by a lady, 403.--- To Mr. Pitt, 560.--- To a member of parliament, 561.--- From a gentleman at Bengal, 563.--- On the doctrine and usages of the church of England, 565
Letters on the slave-trade, 151.--- And papers on agriculture, &c. 192.--- On the politics of France, 233.--- From some persons in Switzerland, 239.--- To and from Dr. Johnson, 258.--- To candidates for orders, 312.--- Of the late rev. Mr. Sterne, 439.--- Arabian, 488.--- From a parent to her children, 565.--- Written in Holland, 568
Lettice's two sermons, 145
Llewellyn, the wood of, 75
Llewelston hill, a poem, 442
Liberty (civil), sketches of, 174
Life of Scipio Africanus and Epaminondas, 113.--- Of baron Trenck, 291
Literary (foreign) intelligence, 55, 135, 217, 298, 384, 465, 553
Livre (le) des infans, 327
Locks, dissertation on the construction of, 77
Love (Mr.), sermon at the ordination of, 146
Love in the East, 215
Lucubrations on life and letters, 88

M.

M*'GAURAN*, major, memoirs of, 77
Macknight's (Dr.) translation of St.

I N D E X

- Paul's epistles to the Theſſalonians, 525
- Mad dog*, eſſay on the bite of a, 567
- Malta*, preſent ſtate of, 529
- Mangel wurzel* root, account of, 571
- Marſhall's* rural economy of Norfolk, 276
- Mary*, queen of Scots, vindication of, 81
- Mafers de la Tude*, Mr. Henry, memoirs of, 159, 160
- Mafon's* memoirs of Mr. Whitehead, 177
- Mafon's* diſcourſe on the African ſlave trade, 227
- Match* for a widow, 316
- Matthews's* voyage to the river Sierra Leone, 367
- Meadowſon*, Eleonora, hiſtory of, 236
- Medical* commentaries, vol. XII. 201.
- Jurifprudence, elements of, 234.
- Memento, 487.---Remarks on evacuation, 488
- Meilan's* tranſlation of Berquin's children's friend, 157
- Meliſſa* and Marcia, 486
- Memento*, the medical, 487
- Memoir* of Frederic II. king of Pruſſia, 323
- Memoirs* of major Edward M'Gauran, 77.---Of the late war in Aſia, 119.---Of George Woodford and lady Emma Melville, 150.---Of Florincourt, ibid.---Of Frederic Charlton, ibid.---Of Mr. Henry Maſers de la Tude, 159, 160.---Of the life and writings of Mr. Whitehead, 177.---Of the proteſtoral houſe of Cromwell, review of the, 238.---Of Great Britain and Ireland, vol. II. 283.---Of baron Trenck, 297.---Of miſs Ann Sheldon, 324.---Of miſs Holmſbys, 567.---Of Charles Chancely, 568
- Meſſiah*, a poem, 482
- Microſcope*, eſſay on the, 40
- Midſummer* holydays, 158
- Miln's* courſe of phyſico-theological lectures, 35
- Mineralogie*, idées ſur la, 130, 361
- Miaor* poems, 314
- Minority* of the houſe of commons, letter to the, 395
- Minutes* of Warren Haſtings and Philip Francis, eſqrs. 153
- Miſcellanies*, political, 159
- Modern* hiſtory, flowers of, 238
- Molé's* elements of algebra, 374
- Monitor*, the parental, 155
- Monody* on the death of Mr. Hen- derſon, 483
- Monro's* (Dr.) deſcription of the bur- ſæ mucoſæ, 425
- Mont Blanc*, 146
- Montrion's* elements of univerſal hiſ- tory, 156
- More's* ſlavery, a poem, 226
- Morſels* of criticifm, 241, 507
- Moſeley's* (Dr.) treatiſe on tropical diſeaſes, 101
- Moſſop's* elegant orations, 568
- Mulligan's* poems on ſlavery, 315
- Murdoch's* pronounciation and ortho- graphy of the French language, 158
- N.
- N***NATURAL* hiſtory and chemiſ- try, elements of, 168.—Eſſay on the method of ſtudying, 273
- Negroes*, thoughts on the ſlavery of the, 399
- New Teſtament*, attempt to illuſtrate various paſſages in the, 53.--- Sylph, 486
- Newton's* thoughts on the ſlave-trade, 152
- Nickolls's* letter on the abolition of the ſlave-trade, 77.—Letter to the treaſurer of the ſociety for the a- bolition of the ſlave-trade, 400
- Niſbett's* attempt to illuſtrate various paſſages in the New Teſtament, 53
- Noble's* memoirs of the proteſtoral houſe of Cromwell, review of, 238
- Nomenclature*, method of a chymical, 252
- Nomina* medicamentorum pharmaco- pœia Londinenſis, tabulæ, 487
- Norfolk*, rural economy of, 276
- O.
- O***BJECTIONS* to the abolition of the ſlave-trade, with answers, 399
- Obſervations* on various paſſages of ſcripture, vol. III. and IV. 125.— On ſugar, 175.—On venereal com- plaints, 183, 186.—Relative to the taxes upon windows, 232.—On the new opinions of Hunter, re- view of, 235.—On Herniæ, 280.—Upon the ſlave-trade, 319.— Preliminary, to a propoſed amend- ment of the poor laws, 234.—On the plans offered for the relief of the poor, 325.—On Mr. Sheridan's pamphlet, 381.—On the preſent ſtate of Europe, 395.—On the bill for preventing the exportation of wool, 396.---On the pharmacopœia collegii regalis medicorum Londi- nenſis, 487.—On the late increaſe of the dividend on bank-ſtock, 563
- Obſerver*, the, vol. IV. 357
- Ode*, the king's, in answer to Peter Pindar, 478.---To beauty, 481

I N D E X.

- Odiad*, the, 403.—*Strictures* on, 404
O'Leary, Arthur, defence of, 312
Original letters of the late L. Sterne, 439.—*Stories*, 568
Orphan of the castle, 530
Osway's Euphrosyné, 481

P.

PÆDOBAPTISM examined, 69
Panegyric on the king, 560
Parental monitor, the, 155
Parian chronicle, the, 409
Parliament, letter to a member of, 561
Parnassus, a trip to, 225
Parriad, the, 402
Parry's (R.) life of Scipio Africanus and Epaminondas, 113
Parry's (Edward) sermon, 145
Parsons (Dr.) account of, 159
Passions, the effects of the, 150
Paul (St.) translation of his Epistles to the Thessalonians, 525.—*Practice* of, considered, 536
Peake's review of Foot's observations on the new opinions of Hunter, 235
Pearson's principles of surgery, 247
Peckard's (Dr.) sermon on the slave-trade, 228
Pegu, account of the kingdom of, 11
Peter's pension 477
Phæbe; or, distressed innocence, 150
Pharmacopœia collegii regalis medicorum Londinensis, 265.—*Translation* of, 346.—*Observations* on, 487.—*Curfory* remarks on, *ibid.*
Pharos, the, 376
Philosophical and critical enquiries concerning Christianity, 25.—*Transactions*, vol. LXXVII. part I. 95. Part II. 329.—*And* mathematical commentaries of Proclus, vol. I. 338.—*Chemistry*, first lines of, 501
Phlogiston, essay on, 16
Picturesque antiquities of Scotland, 407
Pigott's second letter to the right hon. Wm. Pitt, 154
Pindar's (Peter) pension, 477.—*History* of, 478
Piozzi's (Mrs.) letters to Dr. Johnson, 258
Pitt, letter to Mr. 560
Plain account of baptism, 68
Poem on the inhumanity of the slave-trade, 314
Poems and translations, 148.—*Whitehead's*, vol. III. 177.—*Falconar's*, 313.—*Minor*, 314.—*To* the rev. Mess. Ramsay, Clarkson, &c. 314.—*On* slavery and oppression, 315
Poetical translations, 480
Political miscellanies, 159.—*Observations* on the present state of Europe, 395
Politics of France, letters on the, 233
Poor, defence of the statue 43 Eliz. concerning the, 154.—*Observations* on the plans for the relief of the, 325.—*Remarks* on Gilbert's last bill for relief of, *ibid.*—*Hints* respecting the, *ibid.*
Poor-laws, preliminary observations to a proposed amendment of, 325
Porret's Clarissa, a tragedy, 406
Portugal, sketches of society and manners in, 370
Pownall's (gov.) antiquities of the Provincia Romana of Gaul, 452
Powis castle, 484
Practical observations on the venereal disease, 186.—*Sermons* abridged, 398.—*Thoughts* on the law of imprisonment for debt, 488
Present state of Sicily and Malta, 529
Prestrich's respublica, 29
Priestley's (Dr.) defence of unitarianism, 203.—*Sermon* on the slave-trade, 228.—*Letters* to the candidates for orders, 312
Prince of Angola, a tragedy, 316
— of Wales's Island, account of, 322
Principles of surgery, 247
Proclus's commentaries, vol. I. 338
Pronunciation and orthography of the French language, 158
Proposal for the consideration of those who interest themselves in the abolition or preservation of the slave-trade, 226
Prosecution of R. B. Hemmett, M. D. against A. Archer, esq. 407
Provision committee at Norwich, reports of the, 325
Prussia, memoir of Frederick II. king of, 323
Puddicombe's poems to the rev. Mess. Ramsay, Clarkson, &c. 314
Pyrmant, a short description of, 422

Q.

QUESTION of wool truly stated 396
Quip modest, the, 407

R.

RADCLIFFE'S (Dr.) sermon at the consecration of the bishop of Chester, 321
Ramsay's (James) letter to James Tobin, esq. 74.—*Objections* to the abolition of the slave-trade, with answers, 399
— (Dr.) history of the revolution of South Carolina, 532

I N D E X.

- Rassall's* history and antiquities of the town and church of Southwell, 383
- Reasons* for revising the present version of the Bible, 341
- Reflections* on the English common version of the Scriptures, 147.—On the proceedings respecting the four regiments raising for service in the East Indies, 233.—On a late promotion of admirals, 396
- Refutation* of Mr. Francis's answer, 562
- Remarks* on Mr. Gilbert's last bill for relief of the poor, 325.—On Josephus's account of Herod's rebuilding the temple, 428.—On the new pharmacopœia, 487.—On evacuation, 488
- Remembrancer*, the theatrical, 406
- Remmett's* (Dr.) prosecution against A. Archer, esq. 407
- Renwick's* solitudes of absence, 484
- Reports* of the provision committee, Norwich, 325.—Of the humane society, 572
- Researches*, scriptural, on the licitness of the slave-trade, 318
- Respublica*, 29
- Retribution*, 149
- Revenge*, the happy, 324
- Review* of Foot's observations on the new opinions of Hunter, 235.—Of Noble's memoirs of the protectoral house of Cromwell, 238.—Of facts concerning the right of Fareham quay, 571
- Rhodes*, the siege of, 485
- Richards's* review of Noble's memoirs of the protectoral house of Cromwell, 228
- Rigby's* observations on sugar, 175.—Report of the provision committee at Norwich, 325
- Rivers*, lady Caroline, history of, 487
- Robertson's* history of Scotland, additions and corrections to, 87
- Robillas*, the fall of the, 481
- Rowley's* (Dr.) essay on the malignant sore throat, 353
- Rowson's* inquisitor, 569
- Royal society*, London, transactions of, 95, 329
- , Edinburgh, 431
- edict, given at Versailles, for granting toleration to dissenters, 488
- Rural economy* of Norfolk, 276
- Rutland*, discourse after the funeral of the duke of, 232
- Rutledge's* sermon at the ordination of Mr. John Love, 146
- S.
- SALMON's* complete system of the French language, 158
- St. John's* (Dr.) method of chymical nomenclature, 252
- Saunders* (Dr.) short account of, 159
- School* for fathers, 74
- Scipio Africanus*, life of, 113
- Scotland*, tour through the Highlands of, 46.—Pictureque antiquities of, 407
- Scott's* messiah, a poem, 482
- Scripture*, observations on various passages of, 125
- lectures on the figurative language of the, 417
- Scriptures*, reflections on the English common version of the, 147
- Sea-bathing*, essay on, 275
- Select* beauties of ancient English poetry, 49
- Sense* against sound, 407
- Shakespeare*, concordance to, 107
- Sheldon*, miss, memoirs of, 324
- Sheridan's* comparative statement of Mr. Fox and Mr. Pitt's bills, 378
- Observations on, 381
- Sicily* and Malta, present state of, 529
- Sidney-place*, 236
- Siege* of Rhodes, 485
- Sierra Leone*, voyage to, 367
- Sisters*, the, 486
- Sketch* of the conduct of the commissioners for the affairs of India, 234
- Sketches* of civil liberty, 172.—Of beauty, 314.—Of society and manners in Portugal, 370
- Slave-trade*, letter on the abolition of the, 77, 151, 400.—Thoughts on the, 152.—Proposal for the consideration of those who interest themselves in the preservation or abolition of the, 226.—Discourse on the, 227.—Sermon on the, 228, 229, 320.—Poem on the inhumanity of the, 314.—Scriptural researches on the licitness of the, 318.—Observations on the, 319.—Hints for a plan for the abolition of the, 320.—Account of the, 398.—Objections to, with answers, 399
- Slavery*, a poem, 226.—Discourse in favour of the abolition of, 229.—And oppression, poems on, 315.—No oppression, 320.—Thoughts on, 399
- Smith's* Emmeline, 530
- Society* and manners of Portugal, sketches of, 370
- Solitudes* of absence, 484
- Soliloquy* in a thatched building, 480
- Sophia*, or embarrassed wife, 486
- Sore throat*, essay on the, 353
- South Carolina*, history of the revolution of, 532

I N D E X.

<i>Southwell</i> , history and antiquities of,	383
<i>Sparta</i> , the fate of,	213
<i>Speculations</i> upon law and lawyers,	570
<i>Speech</i> on the impeachment of Mr. Hastings, 73.—On the wool bill, 397.—To the British Society for extending the fisheries,	563
<i>Speeches</i> in the house of commons,	72
<i>Stanmore</i> , history of the countess,	149
<i>Stierne's</i> letters,	439
<i>Stockdale's</i> Ximenes, a tragedy,	484
<i>Stuart's</i> stone eater, an interlude, <i>ibid.</i>	
<i>Sugar</i> , observations on,	175
<i>Summary</i> of testimonies concerning Jesus Christ, 312.—Of the objects, &c. in Mr. Gilbert's new bill,	394
<i>Sunday-school</i> dialogues, &c.	398
<i>Supplement</i> to Cooper's letters on the slave-trade,	151
<i>Surgery</i> , principles of,	247
<i>Surgical</i> tracts,	281
<i>Swediaur's</i> observations on venereal complaints,	183
<i>Sylph</i> , the new,	486
<i>Symmons's</i> sermons,	92

T.

T <i>ABULÆ</i> nomina medicamentorum pharmacopœia Londinensis,	487
<i>Tales</i> , favourite, 157.—Fairy, <i>ibid.</i> —Apologues, allegories, &c.	239
<i>Taylor's</i> commentaries of Proclus, vol. I.	338
<i>Thatched</i> building, soliloquy in a,	480
<i>Theatre</i> , the eastern, erected,	401
<i>Theatrical</i> remembrancer,	406
<i>Theffalonians</i> , translation of the epistles to the,	525
<i>Thoughts</i> on the slave-trade, 152.—On the importance of the manners of the great, 154.—On the slavery of the Negroes, 399.—On the law of imprisonment for debt, 488.—On the distinct provinces of revelation and philosophy,	565
<i>Tobin</i> (James), esq. letter to, 74.—Farewel address to Mr. Ramsay,	321
<i>Todd's</i> history of lady Caroline Rivers,	487
<i>Toulmin's</i> edition of Foot's plain account of baptism,	68
<i>Tour</i> through the Highlands of Scotland,	46
<i>Townsend's</i> observations on the plans offered for the relief of the poor,	325
<i>Tract</i> , a desultory,	398
<i>Tracts</i> , surgical,	281
<i>Traite</i> through life,	485
<i>Transactions</i> , philosophical (Lond.) vol. LXXVII. part I. 95. Part II.	329

<i>Transactions</i> of the royal society of Edinburgh,	431
<i>Translation</i> of the preface to Belendenus, 76.—Of the children's friend, 157.—Of the new pharmacopœia,	346
<i>Travellers</i> , the female,	237
———— a comedy,	405
<i>Treatise</i> on tropical diseases,	101
<i>Trenck</i> (baron), life of,	291
———— memoirs of,	297
<i>Trial</i> of commoners in cases of impeachment, &c. form of, 396.—Of Warren Hastings, esq.	562
<i>Trip</i> to Parnassus,	225
<i>Tropical</i> diseases, treatise on,	101
<i>True</i> alarm, the, 76.—Estimate of the light of inspiration and the light of human learning,	563
<i>Turner's</i> (N.) appeal for the mode of raising money for the improvement of church lands,	312
———— (Daniel) conversion, the practice of St. Paul, and the prayer of Jabez, considered,	536
<i>Twin</i> brothers; the,	207
<i>Two</i> sermons preached at Whitehall,	229

U.

U <i>NDERWOOD's</i> (Dr.) surgical tracts,	281
<i>Unitarianism</i> , defence of,	203
<i>Universal</i> history, 408.—Elements of,	156
<i>Usury</i> , a defence of,	569

V.

V <i>ENEREAL</i> complaints, observations on,	183
———— disease, observations on the,	186
<i>Victim</i> of a curse,	174
<i>View</i> of the objects, &c. in Mr. Gilbert's new bill,	394
<i>Vindication</i> of captain Inglefield,	78.
———— Of Mary queen of Scots, 81.—Of the English forces employed against Tippoo Sultan,	562
<i>Vision</i> of Columbus,	31
<i>Voyage</i> to the river Sierra Leone,	367

W.

W <i>ALBECK's</i> tales, apologues, allegories, &c.	239
<i>Wallace's</i> (lady) letter to a friend,	403.
———— Ton, or follies of fashion, a comedy,	404
<i>War</i> in Asia, memoirs of the late,	119
<i>Warburton's</i> letter to the chancellor of the exchequer,	394
<i>Watch</i> , adventures of a,	468
<i>West's</i> humours of Brighthelmston,	483
<i>West</i> Indian, the,	150
<i>Westminster</i> abbey, the wreck of,	406

I N D E X.

<p><i>Weston's</i> attempt to translate and explain the difficult passages in the song of Deborah, 342</p> <p><i>Whalley's</i> Mount Blanc, 146</p> <p><i>Whilft</i> we live let us live, 570</p> <p><i>Whitaker's</i> vindication of Mary queen of Scots, 81</p> <p><i>Whitehead's</i> poems, vol. III. 177</p> <p><i>Widow</i>, a match for a, 316</p> <p><i>Wilkes's</i> speeches in the house of commons, 72.—On the impeachment of Warren Hastings, esq. 73</p> <p><i>Wilmer's</i> practical observations on hernia, 280</p> <p><i>Wilson's</i> (Dr.) conjectural idea of the nature and qualities of Bath waters, 70</p>	<p><i>Winter</i> evenings, 88</p> <p><i>Wood</i> of Llevellyn, 78</p> <p><i>Woodford</i> (George) and lady Emma Melville, 150</p> <p><i>Wool</i>, the question of, stated, 396.—Observations on the bill for preventing the exportation of, <i>ibid.</i>—A speech on the wool bill, 397</p> <p><i>Wreck</i> of Westminster abbey, 406</p> <p style="text-align: center;">X.</p> <p><i>XIMENES</i>, a tragedy, 484</p> <p style="text-align: center;">Y.</p> <p><i>YEARSLET's</i> poem on the inhumanity of the slave-trade, 314</p> <p><i>Young's</i> observations preliminary to a proposed amendment of the poor laws, 324</p>
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INDEX to the FOREIGN ARTICLES.

<p>A<i>bstract</i> of M. Vecq d'Azyr's discoveries in comparative anatomy, 465</p> <p><i>Account</i> of the physique du Monde and M. Reynier's work, 55.—Of M. Reynier's defence of the system of Buffon, 56.—Of the abbé Cavanille's work on the geranium, 60.—Of Bruffonet's memoir on the respiration and scales of fish, 135.—Of an essay on the jerboa, 139.—Of Van Marum's new electrical experiments, 217.—Of M. Ducarla's remarks on winds, 219.—Of the meteorological society of Manheim, 220.—Of M. Reyniers's discovery of the generation of plants, 221.—Of the new moving plant, 223.—Of the voyages of the French navigators in the Northern Pacific, 298.—Of some changes which occur in the forms of volcanic productions, particularly basalt, 304.—Of the properties of indigo, 387.—Of the fusion of some refractory earths and metals, 390.—Of several new publications in surgery and medicine, 466—472.—Of the controversy relating to M. de Saussure's hygrometers, 553.—Of the abbé Bertholon's electricity of meteors, 555.—Of father Gandolfy's memoir on the cause of earthquakes, 557.—Of some astronomical works, &c. 559</p> <p><i>Alkali</i> (volatile), a farther support of the composition of, and some account of an analysis of mineral alkali, 389</p> <p><i>Analysis</i> (a farther) of the acid of apples, 386</p> <p><i>Bernard's</i> observations on the fig-tree, 59</p>	<p><i>Chaptal's</i> (M.) account of the congelation of the oil of vitriol, 384</p> <p><i>Commentaire</i> sur la loi des Douze Tables, 542</p> <p><i>Continuation</i> of Mr. Pojret's description of the insects of Barbary, 60</p> <p><i>Cotte's</i> (P.) observations on the magnetic variations, 559</p> <p><i>Description</i> of the new spider found in Laufanne, 135.—Of some of the discoveries of the French navigators in the Northern Pacific, 300.—Of the last eruption of mount Ætna, 302.—Of cheap and simple conductors, 556.—Of the whirlwind observed at Bourdeaux, &c. 558</p> <p><i>Dispute</i> relating to M. Marivetz's opinion on the matter of heat, &c. 217</p> <p><i>Edda</i> Sæmundar Hinis Froda. Edda rythmica seu antiqua, vulgo Sæmundia dicta, 392</p> <p><i>Fontaine's</i> (Mess.) observations on the irritability of the stamina of flowers, 222</p> <p><i>Histoire</i> de l'academie royale des sciences, pour l'anné 1782 & 1783, 62, 304, 538</p> <p><i>Ingenbousz's</i> (M.) experiments on the effects of electricity on vegetation, 555</p> <p><i>Instance</i> of lord Stanhope's returning stroke recorded, 556</p> <p><i>Lavoisier's</i> (M.) farther enquiries respecting vital air, 398</p> <p><i>Linné</i> (Caroli à) amœnitates academicæ, vol. VIII. and IX. 141</p> <p><i>Memoirs</i> de l'academie de Dijon, 547</p> <p><i>Method</i> of purifying the acid of vitriol, 386</p> <p><i>Observations</i> relating to the Prussian blue, 387</p> <p><i>Tableau</i> general de l'Empire Othman, 473</p>
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